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C. Jane Vincent, M. D.

"And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him." * * * "And they that were ready went in with him to the marriage." * * * "Watch, therefore, for ye know neither the day nor the hour wherein the Son of Man cometh."

THE above quotations from Holy Writ aptly describe the sudden departure of our sister beloved, Charity Jane Vincent, M. D., the spiritual condition in which death found her and the message which her silent lips seemed to utter to us who were left behind, as we looked with weeping upon her gentle quiet face. Born of godly ancestry, being the second daughter of the Rev. George C. and Martha Hanna Vincent, she grew up in a religious and literary environment. The foundation of her education was laid in the place of her birth, New Wilmington, Pa., and in Westminster College, of which her father was at the time the honored president. As Dr. Geo. C. Vincent was later called to the presidency of Franklin College, Ohio, our friend, the subject of this sketch, was graduated from the last named institution and took up her medical training in the Women's Medical College, Philadelphia, Pa., from which she was graduated in 1882. After spending one year in the Children's Hospital, Staten Island, N. Y., she came to Allegheny, Pa., and was the first woman to open an office for the practice of medicine in that city. She met with all the discouragements and trials that are always awaiting a pioneer in any undertaking for the world's uplift. Naturally of a very timid, retiring disposition, those who knew her best often wondered what led her to choose an arduous and untried field for women's feet and whence came the courage to face so bravely all the opposition and criticism that our first "woman doctor" received. In reply to the writer, who spoke to her one day along this line, she said, "I would have given medicine up long ago had it not been for the encouragement and sympathy of my father, who always felt that it was a very fitting field for women. As to opposition, it is not hard to bear if one is sure she is doing her best and leaving results in God's hands." She often spoke with tender gratitude of the loyal friendship of some of her brethren in the medical profession in both Allegheny and Pittsburg, who gladly welcomed her into their ranks and often called upon her for consultation and assistance in difficult operations in return going to her help when requested. She was not only the "beloved physician" to her patients, but also their trusted friend. While her record as a physician is honorable and wor-

thy of the highest praise, it was as a church worker that we learned to know and love her best.

For eighteen years she was an active member of the United Presbyterian Women's Association. What more fitting then, when the Association decided to establish a hospital that she should be chosen as its first president? The managers who labored with her on the hospital board testify with one voice to her skillful leadership and her devoted service. The limits of this brief article forbid more than a mere mention of this important work. Suffice to say, that above all her other enterprises she loved our Memorial Hospital. How she longed and prayed for our new building, but how content she was to "bide His time!"

In 1886 when our "Women's Board" was organized she was the chosen secretary of its Freedmen's department. Right nobly she performed the duties devolving upon her. She was prompt and faithful, and no matter how busy, unless it was a matter of life and death, she was always present at the semi-monthly meetings of the board. Her colored proteges for whom she labored have perpetuated her name and memory in many ways, and to them "Vincent" means disinterested friendship and prayerful service. The Freedmen's Board speaks elsewhere of its appreciation of her untiring zeal in this needy field of church work.

The students at Allegheny Seminary were also the objects of her solicitude, she being an active member of the Ladies committee which has general oversight of the building as well as medical advisor to many of the young men. Nor were her interests confined to her own church. She was a useful and honored member of the state and county medical societies; of the staff of our Memorial and of Passavant's hospitals and of the Allegheny Visiting Nurses' Association.

Although time and space will not permit me to speak of other societies which mourn her loss, something must be said of her untiring devotion to her family. Reference has already been made to her comradeship with her father, whom she so deeply mourned. To the other members of her family she was indeed a devoted sister, unselfish and loving. During the years of her mother's widowhood, after the death of her lamented sister, Anna, she gave herself unreservedly, to the care, comfort and companionship of her mother. For "Mother" the the lovely home on North Avenue was bought and filled with everything that could conduce to her happiness, and when in His good time "Mother" left her to join the members of the family who had "gone before" it was she who was most bereft and left alone in the empty home. When the loneliness and sorrow almost overcame her sometimes, she would say, in questioning faith and trust, "No, not alone! No child of God is ever absent from Him."

After a busy day on Monday, January 6, 1902, she spent the evening in writing letters, retiring about midnight. Half an hour afterwards she was heard stirring in her room. A friend quickly went to her asking "Are you sick, Doctor?" "Yes, I am in great pain, but I will be better in a few minutes" was the reply. A doctor living a very short distance away was called, but before he reached the house she was indeed "better," having passed away about one o'clock on the morning of Tuesday, January 7, '02. It was our regular board meeting day. Can you imagine how shocked we were to learn that Dr. Vincent would meet no more with us here, and how touched we were when, by the hand of a friend, we received that afternoon her last written word for her people—a sketch of the Freedmen's department?

With tears we mourn her vanished face; in loving tones we speak of her often, and in great weakness we write of her noble life in the hope that some of our young women, stimulated by her example, may be led to a fuller, more devoted service to her Master and Lord, so that she being dead may continue saying, "Therefore my beloved brethren, be ye steadfast and unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

A FRIEND AND FELLOW LABORER.

"She hath done what she could."

C. Jane Vincent, M. D.

ADDRESSES GIVEN AT THE MEMORIAL SERVICE, HELD BY THE UNITED PRESBYTERIAN WOMEN'S ASSOCIATION, IN FOURTH CHURCH, ALLEGHENY, PENN., JANUARY TWENTY-FOURTH, NINETEEN HUNDRED AND TWO.

"This woman was full of good works and almsdeeds which she did."

"OUR HOSPITAL PRESIDENT."

BY MRS. GEORGE SANDS.

During the past two weeks we have often wished for an "eloquent tongue" or "the pen of a ready writer," that we might tell what Dr. Vincent was to the Hospital managers as president.

Since the Hospital opened its doors for the reception of patients she has been our leader. We have had but one president. During these years she gave to the work the best she had of thought, time and strength. Wise in counsel, discreet in planning, it is no wonder the work has enlarged. In season and out of season the Hospital and its interests were ever before her.

She seldom missed a meeting; when her chair was vacant we knew it was impossible for her to be present. She conducted the devotional exercises with special care, knowing before she began who was going to take part. She usually had before her an outline of the items of business that would be considered. Seldom was anything overlooked. In the perplexing questions that so often came before us she was always equal to the occasion. She was dignified, yet easy to approach. She was fair and just in her rulings, and they were never questioned. Often she would surprise us by calling to our attention matters she knew we would be obliged to arrange for, far in the future. She impressed every member of the Board with her quiet, intense earnestness in everything concerning the Hospital. In the outlook for the new building, how hopeful she was! She was not wedded to any place or plan, but had implicit faith that in the smallest detail, God would lead us, in His own perfect way. Many times have we received brief notes from her telling of some favor bestowed upon the Hospital, and she would add in closing: "Pray that we may be faithful servants."

It was her custom to offer prayer at the close of each meeting. We always stood while she asked the Father's blessing on our work and His guidance and forgiveness.

At the December meeting, the last she attended, the fact that it was the last meeting in 1901 seemed to impress her. In such a childlike, earnest way she prayed that God would over-rule all our mistakes for His glory—that He would lead us through the new year—that the patients and care-takers would be remembered in tender love—that in His own time and way He would make plain His will concerning our new building. The whole tenor of her prayer seemed to be for forgiveness and a closer walk with our Master.

She went out from us without loss of power or energy; in the midst of service *for* Him, to the higher service *with* Him.

Oh, the blessedness of a life, preparing itself for such an experience! We are so much of the earth—earthy—that we shrink back when we think of the future of our work. You do not wonder that we are grieving today because of the vacant chair in our circle. You do not wonder that we are lonely, because we miss her kind greeting and shall "see her face no more!"

Our beloved president has gone from us, but "the Lord's arm is not shortened." The work is His and the workers are His children amid our grief and loneliness, we are not without hope. "I will lead them in paths they have not known; I will make darkness light before them and crooked things straight. These things will I do to

them, and not forsake them."

"ONE OF OUR DIRECTORS."

By Mrs. M. F. Reid.

Dr. Vincent as a member of the Board of Directors of this Association filled a most important position. This Board being the *legal* body of the Association, much important business often comes before it for discussion, requiring deep thought and wise judgment. From the organization of the Board Dr. Vincent has been a valued member. She was remarkably faithful in her attendance at the monthly meetings; notwithstanding her busy life, and the demands of her large practice upon her time, her place was rarely vacant, and her clear insight into all difficult matters under consideration soon solved many troublesome questions.

Then her judgment could always be relied on, because it was impartial and unbiased by *personal* preferences; consequently her opinion never failed to carry weight with it. It mattered not whether the business concerned the Orphans' Home, the Memorial Hospital, or the Home for the Aged, she was interested in the work of each in an unusual manner, and sought to promote the interests of all alike.

While the Hospital claimed the first place in her heart, yet when any question arose regarding any improvements or the distribution of funds, she was always ready to accord assistance to the one she deemed the most needy. Such a circumstance occurred not long ago. It was thought by some that the Home for the Aged should receive a little larger share of the receipts from a Lawn Fete than either of the other institutions because they needed it. Dr. Vincent favored such a division of the money remarking, "When the *Hospital* needs the help I know you will give it."

She will be missed in our monthly meetings, and in the different departments of work in the Association.

When Dr. Vincent began the practice of medicine in Allegheny, she most generously gave her services gratuitously to the Orphans' Home, and continued to be its physician until the opening of the Hospital. As managers of the Home we would today offer our tribute of love and gratitude to her memory, who for so many years gave her services so faithfully and so cheerfully to the children of the Home.

That such a useful life should be taken so suddenly from us, that one so much needed in the work of the Association and the church should be called away in the prime of life, is a mystery we cannot solve. We know our Heavenly Father has seen fit to take her to Himself, and while her removal has caused a great vacancy in the Board of Directors, the Association and the community, we must "be still," knowing that it is "God's will," and that "His will must be done."

"OUR PHYSICIAN AND FRIEND."

By Mrs. John A. Wilson.

One of the shortest biographies ever written, I suppose, was that of Enoch, seventh from Adam. Here it is: "Enoch walked with God, and was not, for God took him."

It seems to me no more fitting epitaph could be written for her whom we mourn today, than these words: "She walked with God, and she was not, for God took her."

Our bereavement was so sudden, that it shocked and bewildered us. But we ought to look at it from the other side. We ought to acknowledge that it was a beautiful ending to a busy life.

As with Enoch, so with her, the walk was scarcely interrupted. There was not even an evening-tide, when of necessity, the step grows feeble because of the weakness and weariness of old age—just a close, loving following of the Master's footsteps, over rough places as well as smooth, then a step, and lo! she was walking with the ransomed in white, and is forever with the Lord.

Her's was a busy life. Moreover it was a useful, happy, beautiful life. As we count up now, so lovingly, all the things she did; as we miss her at every turn of the way; as we turn to each other asking "What shall we do without her?" we are apt to think that here was a life very specially endowed

with gifts and graces. One speaks of the wisdom that characterized her, another of the love that beamed from her countenance, another of the strength which was so good to lean upon, and so on. But that these were not all natural endowments, we have her own testimony. She has told me once and again of her childhood, describing herself as a delicate, nervous, timid little girl, afraid to go alone into a dark room, and feeling sick at the sight of blood. After all, it is not the soldier who boasts that he never knew fear, whom we admire, but rather he, who trembling in every limb, and pale with the dread of the coming conflict, yet faces the foe and marches into the battle. And so our hearts swell with admiration of, as well as beat in sympathy with, the delicate girl, who not only overcame a naturally timid disposition, but rose superior to opposition and prejudice in order to fit herself for the practice of medicine, and to join herself to that devoted little band of pioneer women physicians of a score of years ago.

It is pleasant to think that before she was called away, she was permitted to see a great change in popular opinion as to the woman physician. It was not her way to dwell on her troubles or to speak of her difficulties, but we all know she must have had many a heartache in those early days of her practice here in Allegheny. All the sweeter must have been the success of after years, and sweeter still the knowledge that, in this vicinity, to her more than to any other one woman, was due the overcoming of prejudice, and thus making the path comparatively smooth for those now entering it.

To her skill as a physician, I think all her patients would gladly testify. This is not the time or place to speak of what she accomplished in the fields of medicine and surgery; nor am I the one to tell it. I would get lost in the learned terms used to describe diseases and operations. But, one thing I do know: She was our beloved physician for eight years, and whether in serious illness, or in the minor diseases of childhood, we ever found her quick to discover what was wrong, and very successful in prescribing and applying the remedy. But it was not only her skill which brought comfort to the sick-room. There was a personal sympathy for each patient, an interest which made you feel you were not merely a "case" in her estimation. If you will pardon a personal reminiscence, I think I can illustrate what I mean. One of our boys was very ill with typhoid fever. She had asked to bring Dr. King as consulting physician. One day he got to the house beshe did, and while waiting for her to go up to the sick-room, he said to me: "You are most fortunate in having Dr. Vincent as your physician now, for not only is she skillful in her profession, but she takes each patient to her heart in a way we men don't seem able to do. In a case like this which needs constant watching, this is a great matter."

The boy got well, and when Dr. Vincent, speaking of his illness, said to me one day, "There were a couple of nights when he was at his worst that I slept with one eye open, fearing I might be called," I realized how true Dr. King's words were.

But, ah! think of what this giving out so freely of personal sympathy cost her. No wonder her hair grew white before its time.

But besides her skill, and her womanly sympathy, there was another thing which made us rely on her judgment in the darkest hours. We felt instinctively that in every perplexity she consulted the Great Physician. Many a woman could testify to-day, as one and another has done since her death, that when the hour came for entering into that mysterious slumber, so mercifully provided by the anesthetic before an operation—that sleep from which there is always a possibility of never awaking, that the consciousness that Dr. Vincent had taken her case in prayer and faith to the Lord, gave her courage and strength for the ordeal.

There are times when skill and prayer and faith and love seem to avail nothing, and God, in His mysterious providence, takes away a beloved and useful life. At such times there is never wanting the un-

kind and the unjust criticism of the physician in charge. To a nature like Dr. Vincent's such an ordeal was peculiarly trying. I can think of one time especially when she was called to walk through such a "valley of shadow." She was coming daily to our house at the time, and, with her usual patience and prudence, she never uttered a word of complaint, though she must have been aware that I knew all about it. But the gentle face grew whiter daily and the kind, patient eyes looked as if sleep had long been a stranger to them. One day I could not help saying "I am sorry for you, doctor, I don't see how you bear it." I shall never forget the look on her face as she answered me, "I could not bear it, but that in every case I do the very best I can as in God's sight, and then I leave the result with Him." Here was the secret not only of her successful life, but also of her fortitude in times of trial. Her walk with the Master was so close that He ever sustained her.

The call came to her at midnight, when the city slumbered and slept, but we know that she was ready. I have never known anyone, who in the vigor of life, dreaded death less. She spoke of it as a glad homegoing, and rather wondered at some of us, who had not yet overcome the dread of the last enemy. Her attitude in this respect is so beautifully expressed in the old Scotch song that I will quote a verse of it in closing:

"I hae his gude word o' promise, and I'm sure he'll
come again,
He'll keep his tryst wi me, at what hour I dinna ken,
But he bids me aye be watching, and ready aye to be,
To gang at onny moment, to my ain Countree.
So I'm watching aye, and singin o' my hame as I wait,
For the sounding o' his foot fa', this side the gowden
gate,
For gie his grace to ilk ane, wha listens noo to me,
That we all may gang in gladness, to oor ain Countree."

RESOLUTIONS.

The members of the United Presbyterian Women's Association are today under the shadow of a great sorrow. On Tuesday, January sixth, Dr. C. Jane Vincent was called from the church militant to the church triumphant; from her labor of love for humanity to the rest that is prepared for the people of God.

For seventeen years she has given her time, which was more than money, to the work of this Association. To the sick and infirm in the three institutions under our care, namely Orphans' Home, Memorial Hospital and Aged People's Home, she has given liberally of her time and professional services to advance their interests.

In the dual position of President of Medical Staff and President of the Board of Memorial Hospital she exercised wisdom that could only come from a life wholly consecrated to God's service. Her pure womanly Christian life, combined with rare medical skill, made her a power for great good in her profession and influence for uplifting humanity.

WE SHALL MISS her pleasant and gracious smile, the loving grasp of the hand that was ever reached out to do good. She rests from her labors, but her work remains. What her busy hands have laid down now remains with the women of this Association.

WE BOW TO THE WILL of our Heavenly Father, knowing He makes no mistakes. We ask His guidance and care. We rely on Him alone in our sore need.

Respectfully submitted,
MARGARET McC. PRICE,
ELIZABETH D. BROWN,
ANNIE R. HERRON.
Committee.

Bound beneath a great sorrow and drawn together by a common grief, the Managers of the Memorial Hospital met on January 15th, at 2:30 o'clock to hold a service in memory of our late beloved President, Dr. Charity Jane Vincent.

After an illness of less than one hour's duration, in the full strength of mental and physical powers, in the prime of full womanhood and at the height of professional success and esteem, "God's finger touched her and she slept" to awake in His likeness.

Though the coming of the Father's messenger was unexpected, our friend was found with lamp trimmed and burning, and who can doubt that she went joyfully to meet her Lord and the loved ones in the

home above.

"Blessed is that servant whom when his master cometh, he shall find so doing."

We shall miss her cheerful greetings and kindly welcome, her wise and helpful counsel, and our hearts fail us when we think of carrying forward the work so dear to her and to us all, without her personal leadership.

But we must not falter nor turn back.

Rather let us take hold with renewed energy and urge forward to an early completion her "one unfulfilled ambition" that the *new* Memorial Hospital, in all its stately proportions, shall stand, ere long, a fitting monument of her devotion to the relief of suffering humanity.

Her life was not given to be but a fragrant memory to us, but an inspiration to noble deeds; to the consecration of every God given power; to the service of our fellowmen; to the uplifting of the race; to the relief of suffering and to a higher plane of living, for "no life can be pure in its purpose and all life not be purer thereby."

Why one so faithful in good works, so capable to lead others, and so strong it seemed for long years of usefulness should be called away, we cannot but ask.

The gentle, loving Master Himself makes answer, "What I do thou knowest not *now*, but thou shalt know hereafter."

MRS. A. H. TRIMBLE.
Cor. Sec, Memorial Hospital.

Adopted by the Board of Managers of the United Presbyterian Memorial Hospital, at the monthly meeting, Jan. 15, 1902:

When death suddenly takes one apparently in usual health and vigor from a life of abounding usefulness, we stand paralyzed in our first sense of overwhelming loss. This experience has come to our Hospital Board in the death of our president and highly esteemed friend, Dr. C. Jane Vincent, who passed from mortal life to the heavenly rest January 7, 1902.

Our Board has suffered an unmeasurable loss. Because of her thoroughly trained powers of mind and heart, and her acquired skill as a physician, she has, from the very beginning of our work, been the source of strength and positive help—the guiding hand in all its management. Time, money, strength and influence were freely given that the Hospital interests might be advanced. This devoted ministry to out patients was but an expression of the vital faith that dominated her whole life and that made her such a strong power in the church and the community. No words of ours could keep our "beloved physician" in memory, but her own deeds and sacrifices can never be forgotten. Her birth in a Christian home, her conversion in early life, her faithfulness as a student, her intelligent, heroic devotion to others, are the chief points in the record of a life short in years, but full of blessed ideals and service. Perhaps the finest lesson of such a life is the illustration it gives of the power of a deep, unmovable consecration, which enabled her to go steadily forward for twenty years in her chosen profession and to assume duties in hospital and missionary enterprises from which many would have shrunk. Heart and hands were full until "in a moment," "in the twinkling of an eye," she had gone to a more delightful service. Sincerely might she have said, with the apostles of old, "For me to live is Christ, and to die is gain." We are not unmindful of many others who mourn with us because our friend "is not;" especially would we remember the brothers and sister, commending all to Him, who has said, "As one whom his mother comforteth, so will I comfort you."

COMMITTEE.

The Managers of the United Presbyterian Orphans' Home wish to add their tribute of love and gratitude to the memory of Dr. C. Jane Vincent, who next to the Memorial Hospital was interested in the children of the Orphans' Home. From the commencement of her medical work in Allegheny she gave her services as physician gratuitously to the Home, and it is due to her skill and God's blessing on her treatment that many little ones have been brought back to health who seemed so near the borders of the unseen world. Her memory and her kind ministrations will long live in the hearts of

those little ones."

She never wearied in listening to our requests for advice when we consulted her, and we always found her advice wise in all matters pertaining to the health of our children.

She was faithful in all departments of her work and we doubt not that to her has been given "the crown of life." In the words of Isaiah we would say "Rejoice for joy with her, all ye that mourn for her."

MRS. G. W. MACDONALD,
MRS. W. W. NEELY,
MRS. M. F. REED.
Committee.

BY REV. J. O. ASHENHURST.

TO meet the Indian's need of the true light from heaven, the mission to the Warm Springs Indians was organized years ago. The reservation occupied by these Indians is in Oregon among the foothills on the eastern slope of the Cascade mountains.

The reservation has little rain in summer and the hills are so rough that the land is chiefly suited to cattle raising. Large areas of creek and river bottom lands, however, are available as wheat lands. Corn cannot be raised to any extent an account of early frosts. Wheat, oats and potatoes are the main crops.

The climate is healthful, and the winters are not severe; yet, on account of the way in which the Indians live and dress, tuberculosis is very prevalent among them. Many of the Indians are now living in one or two room cabins, but some still live in tepees. Some of the houses are kept neat and tidy; others are marked with the traces of poor housekeeping.

In the part of the reservation of which Simnasho is the center, the houses are widely scattered, making it difficult for some of the people to come to church. It requires a great deal of horseback riding for the missionary to make a few pastoral visits.

Another difficulty in the work is the nomadic instinct of the people. At different times during the year large numbers of the Indians are away from home. Sometimes they are at the Columbia or Des Chutes river for fish; at other times they are many miles away from the reservation to pick berries or hops, and at other times there are two weeks at Christmas and two weeks at the fourth of July which are entirely taken up with aboriginal feasting and dancing. These occasions demoralize the civilizing agencies at work among them and it takes considerable time to regain what is

lost in these semi-annual orgies.

The attendance at the church is small and quite irregular. Under favorable conditions from twenty to forty attend, but in the course of the year a much larger number of people hear the gospel at irregular intervals.

I have been trying to learn the native language, thinking that this will be a more effectual way of preaching than through ignorant heathen interpreters. The language is not written, so that one cannot get the help that comes from books. The English alphabet must be adapted so as to express the sounds of the Warm Springs language. So far as my observation goes there are seven difficult sounds and clicks which are not found in the English language. The study of the language is exceedingly interesting. The greatest difficulty is the lack of intelligent teachers. On account of the nomadic, or perhaps fickle, character of the Indian it is hard to get one to stand still long enough to get much talk out of him.

On the whole we feel encouraged, because we perceive evidence that we have made some progress in becoming acquainted with the people and can see some signs of increasing familiarity and confidence in their attitude toward us. Our chief encouragement is in the fact that these poor people need help and that Jesus acknowledges our feeble efforts to help the needy.

Without any attempt to speculate on the future possibilities of the Indian, we appeal for the interest and prayers of the church in behalf of the effort to raise up native workers. The philosophy of modern missions, and the aim of all true mission work, is to raise up native helpers and establish an independent native church among the people and to prepare the native church as soon as possible to evangelize its own race.

Some of our young Indian boys have expressed a desire to be educated for this work, and this is God's call to the church—to provide the means for their training and preparation for the evangelization of this neglected, ill used and needy people.

Do the Indians Make Worthy Members of the United Presbyterian Church?

By Rev. J. A. Speer.

I AM asked to write for the Women's Magazine on the above subject. In replying to this question I will take for granted that a worthy member of the the United Presbyterian church and a worthy Christian are one and the same thing. In the Warm Springs Indian mission no attempt has been made by the missionaries to draw any lines of distinction between the United Presbyterian and other evangelical churches, so that the Christian Indians under the care of our church there are ignorant of church differences with the one exception of the Roman Catholic church. A number of the members of our church at Warm Springs were in early life baptized in the Romish church and some were at one time communicants of that faith. They understand the distinction here, but this is the limit of their knowledge of our church as a distinct organization. The psalms are sung exclusively and the Shorter Catechism is taught, but it has not been thought necessary that these be held up to the Indians as belonging specially to our church, but rather to the Christian. I therefore prefer the question, "Do the Indians make worthy Christians?"

I answer, yes. I should unhesitatingly give this answer even though I had no personal knowledge of that people. It is implied in the Saviour's commission, "Go ye, make disciples of all nations." It is also in that grand song of the redeemed, "Thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation." For a time the apostles and early Christians did not seem

to understand their commission fully, but soon they were scattered by persecution and then they went everywhere preaching the word. Wherever human beings were found, to them the word of life was taken, in the full confidence that this was complying with Christ's command and meeting humanity's need. The witnesses for Christ found their message the "power of God and the wisdom of God," in Samaria and Ethiopia, among the Greeks, Romans and barbarians. The missionary is today gathering souls into the Kingdom from India, Africa and China, and why not from pagan idolaters here in Christian America? And even of that people whose rulers said "His blood be on us and on our children" are found those who worthily bear the name Christian, and why not from among the Red Men?

I once heard a converted Jew declare, "I hear you Christians pray for all sorts of people except the poor Jew." I think the same is very largely true of the poor benighted American Indian. The cause of this indifference, I think, is not difficult to find. There are doubtless different causes. One is lack of faith in the gospel. It is not believed to possess divine power. God's word is not regarded as having life, and which, like living seed, will grow when properly sown or planted. If the church had more of Paul's faith in God's word it would also have more of his zeal in giving it to the world. When we come to believe that the gospel is indeed God's power for the regeneration and illumination of the world, we are then ready to give ourselves and our money to carry this word of life to the unsaved multitudes of every color and tongue.

Again there may be lack of faith in the Indian. There may be a feeling that he is not our fellow-man and has no claim upon us either in the line of civilization or evangelization. The heathen of foreign lands we do not see and can have little idea of their degraded condition. We aid in sending missionaries to them, pray for the success of the gospel, and are not surprised to hear that converts are made. But we see these heathen at our own door and ask, "Do you think anything can be done with the Indian?" We forget that the gospel is God's word and that Jesus is a divine Saviour. For these nothing is too hard.

Still there is a disposition to place the Indian in a class by himself. People expect to see him ornamented with paint, feathers and blanket and are disappointed to see him otherwise. Crowds assemble to witness a wild Indian dance, the wilder the better, who will take no interest whatever in a Christian Indian prayer-meeting. I know this to be true, and that, too, among professing Christians. This popular impression that the red man is wild, and perhaps ought to be, is doing very much to keep him in that condition. It encourages the Indian to resist the government in its efforts for his civilization and greatly hinders the church from the duty it owes this needy race. The very asking of the question which heads this paper seems to suggest something exceptional about this part of the human family.

They are human beings, possessed of immortal souls, and need a Saviour as does the rest of fallen humanity, and missionary effort has been as successful among that people as any other in like conditions. From a very intimate acquaintance with the work at Warm Springs, and having an apportunity to know somewhat of Indian character, I feel perfectly warranted in saying, all things considered, the membership of our church there will compare favorably with the average of Christians anywhere.

To a stranger, the Indian congregation is a novel sight, just as it is to one unacquainted with life in China or India. Dress and mannerisms mark sharp contrasts everywhere. This, however, is neither religion nor piety, and I always took pains to avoid confusing the Indian mind with the idea that style of dress has any necessary connection with religion. More intelligent people than Indians easily fall into that delusion. "The kingdom of God is not meat and drink," nor is it clothing, but "righteousness and peace and joy in the Holy Ghost; for he that in these things serveth

Christ is acceptable to God."

Our Christian Indians at Warm Springs are ready on any occasion to confess the Lord Jesus "before men" whether these be pagan Indians or unbelieving whites. They may not have courage to rise and speak in the ordinary gatherings of the Indians, but when they accept Christ and unite with the church they never hesitate to rise and publicly confess the Saviour anywhere. Often have they reproved government employes (white) for their disregard of the Lord's day. Some white carpenters were working on a government building one Sabbath morning when a Christian Indian woman going there told them they were doing wrong, and inviting them to the church service she said, "We do not tell you that you must come to church, but you ought to quit this work and read God's word in your house if you don't come to church." The school superintendent at Warm Springs, himself not a Christian, said to me one day, "I think your work must be very difficult and discouraging; the Indians see so much that is contrary to what you teach them." I said, "Yes, especially as those objectionable things are done so largely by persons who are here by appointment and by support of the government." The government at Washington has great influence with the Indians.

In the matter of attending church and prayer-meeting Warm Springs' congregation will bear favorable comparison with any of our congregations with which I have acquaintance. Indeed the prayer-meeting I regard as above the average. Family prayers are observed in the homes and even by some whose Christianity is not very positive; for Indian, like white Christians, do not all grade up to the same standard. Where any in the family can read, God's word is read at family worship. In case of death an all night prayer-meeting is held at the home of the deceased. Here Bible Songs are sung, the Scripture read, and all church members present will talk and pray. Thus the night is spent, and often at these meetings persons are brought to confess Christ. Frequently the first intimation the missionary gets of the death is when one comes to the church for the Bible Songs. When off the reservation picking hops, gathering strawberries, or otherwise employed, we often are informed that our Christian Indians will attend church if one is in reach, or gather into one of their tents and hold prayer-meeting on the Lord's day while other Indians were gambling or horse racing. On the Umatilla reservation, in Northeastern Oregon, much of the Indian's lands are leased to white farmers who live on the reservation scattered among the Indians. Mrs. Speer and I spent a Sabbath on that reservation last fall. On our way to the church we saw those white farmers at their work as on other days. On entering the church we found nearly one hundred Indians assembled and not a single white person present except ourselves. The service was conducted in Indian by one of the Nez Perce tribe. One did not need to understand their language to be impressed with the spirit of true devotion which pervaded that congregation.

In the one particular, Christian giving, our Indians are not up to what we desire. This is partly due to their poverty and partly to improper training in the early stages of mission work among them. A Christian Indian said in my hearing recently, "The future of my people depends upon our white friends." Such an appeal should come with force to every Christian in our gospel-favored land.

The Indian must be civilized or must perish and there is no civilizing power in the world apart from the gospel of Christ. Government officials of high standing recognize the helpful influence of Christian effort among the Indians. A former commissioner of Indian affairs has said, "Christian missionaries and earnest practical teachers are necessarily the pioneers of Indian civilization." Would that these words with their deep significance could sink deep into the heart of every Christian in our land.

Shedds, Oregon.

Evils of Intemperance

Among the Indians and the Responsibility of Christians With Regard to Them.

By Mrs. C. J. Alter.

AN old Indian once said to me, "It is true the white men have brought us the *Book of Heaven*, but they have brought the black flood (drink curse) too, and when I see our strong young men swept down before it, I sometimes long for the old days," and then with pathetic, passionate gesture he cried, "Oh, can I not see it put away before I die?"

Faithful old T'sympt has been called home, but this "black flood" is still sweeping his people down to death. For almost a century he had watched its fatal progress. The fur traders first encouraged the curious natives to sample their "fire-water" and later exchanged it in unlimited quantities for valuable peltries. The tidal wave of immigration, bearing on its crest the whiskey trader, poured in upon them from the East. He had seen his people transformed into savages through drink and then mercilessly slain for being such. Reservation laws do not protect the Indian against the evil white man who lurk in the shadows, and who handicaps the work of the missionary at every turn. Perhaps after long, patient toil, when light begins to dawn in the heart, the bottle is again thrust out from the bushes, and the poor Indian, alas, grasps the bottle and sinks to a lower depth than his fathers had ever known. Bishop Whipple, of Minnesota, whom the Indians call "Straight Tongue," has made the statement that there is not a hundred miles between the Atlantic and Pacific that has not been the scene of an Indian massacre. Couple with this another statement that whiskey has killed more Indians than bullets, and we are appalled. But when we consider that this wholesale murder is perpetrated by those representing a people who hold in trust the Gospel for the rescue and redemption of our red brothers, we can only bow our heads and cry, "How long, oh Lord, how long?" The greatest barrier to Christian progress among the Indians is found in the example and practice of those of our own race. Especially is this true west of the Mississippi.

The Indians see that those who have robbed and despoiled them of their most sacred rights belong to a race of professing Christians. Those sent to teach them are also American citizens, and they see so many inconsistencies in the lives of professing Christians, which the light of nature condemns in themselves, that the natural results is an aversion to the Christian religion. A missionary was once asked why our Western Indians were so slow to accept Christian truth, and replied, "We have to wait until the border whites are converted." The average sentiment of our western population concerning the Indian is that he is worthless and incapable, and that all good Indians are dead. A stage driver once said to a Christian educator, "Say, are you one of them that's trying to tame these Indians? Well, I'll tell you how I tame 'em. There's a well in my back yard; there aint no water in it, but there's some tame Indians in it."

The Indian problem has many sides, but the solution is in the hands of our Christian people. The history of the missionary labors of the different churches among our native people is the one bright spot on the dark record, and yet out of more than two hundred and seventy thousand, exclusive of the Alaskans, we have only a little more than thirty thousand Christian Indians. These true born Americans plead for the white man's Bible, before the first call come to us from the foreign field, and yet, after a century of Christian missions, we can still look out upon sin-darkened wastes, and realize that light has not reached them because our light has not burned brighter.

Edgerton Young says that when he first went among the Indians of the North, he

was confronted by a question which startled and humbled him. He called them together and, with the aid of an interpreter, told them the story of the cross. At the close an old Indian arose from the rear of the lodge and came forward. He said, "We have heard strange things today. You tell us this man Jesus lived, suffered and died for us as well as the white man; that he told his friends to carry this good news to all the people. You tell us this religion makes us all brothers. Then why, oh *my brother*, has this good news been so long reaching us? My head is white with the snows of many winters. The voices of my children's children in the wigwam tell me that I shall soon go the long way, and I am so glad that I have heard of this Jesus before I die. But, oh, my brother, my heart is sad when I think of the numbers of my people who have gone without a knowledge of this Saviour who died for them. My brother, hurry this good news to other tribes, for they are waiting too."

This same question confronts many other missionaries, and yet there are tribes still waiting in vain for a small portion of the Christian love, sacrifice and devotion so nobly bestowed on the wilds of Africa and the isles of the sea.

Monmouth, Ill.

The Indians' Testimony.

Reported by REV. W. W. GORDON.

PRAYER meeting was announced to be held at Mrs. Burns'. Unknown to the missionary, the Indians had already arranged to gather at this house for their Christmas celebration. Having learned that the leading men desired us to go on with the service, we entered the large room to find thirty or forty people seated on the floor. The master of ceremonies rang a hand bell, calling in the men who were outside. The audience in its varied attitude and attire made a grotesque scene. Some, with paint, furs and feathers, and with beads and bells and buckskin, were rigged out in the height of style for the dance, which forms almost the sole amusement of this festive gathering. But all are attentive and respectful as the service proceeds. Bible Songs are sung. The tunes are hummed by many who do not understand the words. Prayers are offered by members of the congregation. Jesus is presented to them as the only Saviour for sin. Then opportunity is given to all who will speak or testify for Christ. Here are some of the testimonies as interpreted to me.

"I feel like a prodigal. In my younger days I went into everything bad. But now my hope is in God. I ask Him to receive me. We have all sinned and must repent. I feel that Jesus is here tonight. I hope, friends, we may all be saved. This is my hope and desire."

"I am glad for these good words," said another. "Every year we come together to thank God for His goodness, but we may not all be here another year. So I say to the young men, that now is the time to accept Christ; now is the day of salvation. Some say that evil comes from these gatherings; but we mean it for good. We make God first. Every morning and night we meet for worship. Then the young people enjoy the dancing in memory of olden times. We always tell them to see to it that their thoughts are pure and their actions right. My desire is to do good."

The leader of the dance spoke as follows: "I told the boys today as we rested (in the dance) that I lifted up my hand to the government when I went to the war (Modoc) and promised to go and fight, and if need be die. I went to the war expecting to die, but God spared my life and brought me back. Since then I lifted up my hand to God in a better promise to fight for Jesus till I die, and I mean to keep my promise."

Said one of our elders; "My heart rejoices In this meeting, at the beginning of the New year. We may not all be here another year, but I believe in the Resurrection. Some do not, but I do. It is the Christian's hope. I wish we could all read the Bible for ourselves and learn more about these things ; but since we cannot, it is good that we can have the Word from the missionary interpreted to us."

One of the chief men of the Wascos testified: "I am glad for this meeting. You, my friends, may think me a good man. But I have been on the battle field and I have shot people. I had blood on my hands. I did murder many. But God brought me safe. Jesus is the helper of all. He is calling us to come and be saved. He is the only one. I was very wicked. We are now talking about Jesus; He died for our sins."

"The scriptures show me myself," says another leading man. "I am unholy, but Jesus is my help. He is the only help for me and for everybody. He is the only Saviour. My object in coming to this celebration is to do good. I want these young men to hear the Gospel. They do not come to church. This is the only chance they have to hear the Word. Some evil may come out of it where so many come together. I want you to come and read the Bible to them. I help to feed the people. I bring one beef, (value $35 or $40). I want to help the people. My desire is to have them hear the good words and be saved."

"I also," said a younger man, "desire that these Warm Springs friends may hear the Gospel. I would like them to stay for the meetings next week. I will help to feed their horses, if others will furnish food for the people."

These remarks, selected from those made at different meetings, show you that the Christian Indians are not ashamed to speak of their faith and hope before their heathen friends, and that they do have a desire that the unsaved become followers of Christ. Here was an opportunity to speak for the Master and it was well improved—better, perhaps, than it would have been in the average congregation of the white brethren. And we rejoiced that it was our privilege to preach the Gospel under such circumstances, and to warn them of the dangers of these gatherings.

Do not these testimonies show also that the work which the missionary societies have done here has not been in vain? May it continue to bear fruit!

Warm Springs, Ore., March, 1902.

The Indian Girl---Her Dangers; her Training in the Home and in the Mission; her Future.

By Miss Ella Montgomery.

ONE has said, "From the cradle to the grave man is but the creature of custom," and among no people is this more true than the North American Indians. Born of ignorant parents, too often in miserable homes with but meager protection from sun and rain, cold and snow, thinly clad even in cold weather, with environments morally and physically unwholesome and inherent from a nomadic nature, breathing with her earliest breath atmosphere tainted with impurity, superstition and wickedness,—these are microbes which, entering her life blood, plant themselve in the young heart, and at a very early age the disease has seized its victim.

Amid such scenes the dangers of our Indian girl is apparent. Do you wonder that under such circumstances her body often yields to disease, and that so many of our red skinned sisters find rest in an early grave? Or, do you wonder, amid such conditions, though her physical nature may survive, that her spiritual is slow to respond to the truth which comes to her as a revelation?

In her natural home the earliest lesson pressed home to the young heart is not the

power and love of a kind heavenly Father, not implicit trust in one who truly holds her life in her hands, but even at this early age the fangs of superstition are clinched into her heart.

Her first lesson is that the Indian doctors or medicine men have special powers over the members of the tribe. They have power to cause disease or to cure it. With the evil eye they may and do shoot the death dart through whom they choose, and that one sickens and dies. These leaders the child is taught to fear lest, by their specially endowed power, they work evil to her. Our little sister, at her mother's knee, is not taught to lisp a prayer to the God on high, but is merely told that she must have some object of worship. What this shall be she determines for herself and no one but herself knows what it is. It may be a horse, a dog, or even a snake. Another apparent danger fostered both by environment and influence, is impurity, manifest in thought, word and action, even at the tender age of five and six years. Such is a brief picture of the home of our Indian girl.

The Blind Interpreter, Beachkan.

Their customs, habits and traditions have been handed down from generation to generation. They have no written language, and but little means of communication with the outside world. Their own little community is a world in itself to them. This is all they know, and to this they will adhere until it is replaced by something better. So inherent to their nature have these customs and superstitions become that it is with reluctance that they are cast off and new and better principles accepted.

Our government and the church are laboring for the betterment of the Indian. Girls' schools have been provided, where they are being taught the ways of civilization. Here pure motives are placed before them and pure principles instilled into their hearts. The Gospel of Jesus Christ is given to them in its simplicity and its purity. They hear the truth, they know the way; do they accept either civilization or religion? Yes, to a certain extent they do.

But when the girl is to return to such a home as is described above, there is little encouragement for her to accept new principles, for she is not permitted to practice them in her father's house, and even though she marry, which she does very young, she cannot practice what she knows to be a better way, for if she does not remain in her father's house, she goes to be a slave to her mother-in-law and has but little chance to use her education. And then too often her husband is not a Christian and will not permit her even to attend church, but keeps her as a slave at home.

True, there are many Christian homes, and here conditions are somewhat modified; but so long has these people lived under

the power and influence of superstition, that even in the Christian homes we find many traces of it. Yet the march of civilization is moving steadily on and Christianity is slowly and quietly, but surely, breaking the walls of superstition. As one generation passes away, a more enlightened one is taking its place, and while many are still held by the bands of old time customs, yet, as surely as the English language is weakening the Indian mother tongue, so surely will education and religion displace superstition and wickedness.

There are many Christians among the older Indians at present, perhaps more than among the young: but just as the youth are the hope of any nation, so with the children of today lies the hope of the Indian nation. Apparently they have not now power and influence in the homes but, as the moving current of a tiny stream wears the side of a massive rock, so the tiny stream of religion and education, moving in the young breast, will wear the walls of the massive rock of superstition, which in time will crumble and fall, and our Indian girl will become as happy as her white sister.

Editorial.

And after April, then May follows
And the white-throat builds, and all the swallows!
  Hark, where my blossom'd pear-tree in the hedge
Leans to the field and scatters on the clover
  Blossoms and dewdrops—at the bent spray's edge—
That's the wise thrush: he sings each song twice over
Lest you should think he never could re-capture
The first fine careless rapture!
  And, though the fields look rough with hoary dew,
  All will be gay when noontide wakes anew
The buttercups, the little children's dower.

—ROBERT BROWNING.

With the spring comes the impulse to women and trees to make changes, to bloom forth in new attire, to prove to their own satisfaction that they are living yet. Perhaps something of this vernal feeling may have animated the MAGAZINE to don a fresh cover now in "the sweet o' the year", and to present itself clad in white and green. For a number of years our readers have been accustomed to see our periodical garbed in sober gray. We hope that they will be pleased with the alteration—as it is for their gratification that the change has been made—and that they will recognize an old friend notwithstanding the new face.

At this anniversary time, it is the desire of the Magazine to commemorate the life and service of Dr. C. Jane Vincent, whose face shall appear no more in the meetings of the General Convention and whose voice shall not again be heard in its counsels.

"Though we cannot trace God's ways
  They to her may plain appear,
And her voice that sang His praise
  May still sing it, loud and clear,
O'er this silence of death-sleep,
Wondering at those who weep."

The messenger of God has come to one who a number of years ago, was actively associated with our mission in Egypt, and who never laid aside her interest in the work of the church. Mrs. Thomas McCague died at her home in Omaha, Nebraska, on the 24th of March. From a private letter, we learn that the end came peacefully. "She had been feeling unusually bright and well the last few weeks, but a sudden attack of pneumonia came on Sabbath afternoon and she died early the next morning from an internal hemorrhage." It is our hope that a suitable sketch of Mrs. McCague's life may appear in the Magazine, to whose pages she herself has in the past contributed. Such honor as it is in our power to give, we are eager to accord to one who so faithfully served her God. Many hearts feel sympathy for the bereft husband and children whose consolation must come from the Lord

alone.

In Mrs. Jackson's article which appeared in the April Magazine and introduced the program for the W. G. M. S. convention, we are very sorry to observe a decided error. Two sentences were telescoped and quite important parts of each omitted. As the interest of both was considerably altered by this blunder, we hope our readers will observe the corrected form as herewith given. "All will look forward with pleasure to the large number of our Foreign missionaries whom we hope to greet. Gladly would we welcome an equal number from the Home mission field of the Far West, but Tacoma is a powerful magnet this year, and it is to be presumed that the eyes of our Home missionaries are already turned toward the Northwest."

This month the literature about the North American Indians will be very helpful to the societies in following the outlined program. We appreciate the effort made by our friends to send us these articles. Small leisure has a missionary for literary work, and yet "news from the field" is very potent in instructing and stimulating those who read.

Gratitude is due to the Woman's Board for the frontispiece this month; to Miss Montgomery for the pictures of Indian life; and to Mr. Ashenhurst for the artistic heading to his article on the "Indian's Need." This is his own design, and the Magazine sincerely thanks him for his kindness in helping to make our pages attractive.

"The New Hebrides bill, known in Congress as the Gillet-hodge bill, passed into law February 1st. For nine years Dr. John Paton, the veteran missionary, has been pleading for this legislation, and we rejoice that his heart wish is gratified. This bill forbids any American to sell intoxicants, opium or fire-arms in any island of the Pacific which is not under the government of a civilized power."—*Home Mission Echoes.*

Soon after this number of the Magazine shall have reached our readers, we hope to greet many of them face to face. That all delegates may have a comfortable transit to Xenia, that all may find suitable accommodations here and that a profitable, harmonious convention may be enjoyed are our earnest wishes. May old friendships be strengthened and new ones inaugurated, and may no word of evil mar the peace and profit of our intercourse.

The Gaikwar of Baroda is the first Indian prince who has given official sanction to the re-marriage of widows. We have seen a statement that in his province this has lately been legalized.

In the February Missionary Review there was an article by Dr. Condit on "John Chinaman in America." As we open that magazine and look at the frontispiece representing three little Chinese children our hearts are moved by their guileless faces, and we think longingly of the time when a great number of those from the land of Sinim shall become subjects of Christ. Dr. Condit presents some facts which should command attention. "There are 100,000 Chinese now in the United States, of whom 1600 are enrolled as Christians. The amount given by the Chinese for building chapels and for Christian work in China has been $60,000 in Mexican money. To this may be added a larger sum given by them for various kinds of mission work among their people in this land. There are three Rescue Homes for the saving of Chinese slave girls and women—one Presbyterian and one Methodist in San Francisco, and one Presbyterian in Portland, Oregon. No less than 1000 have been rescued during the twenty-five years of their existence. Many of those are now happy wives and mothers in Christian homes."

Be sure to look for the Magazine literature table at the convention. If you meet any delegate who does not take our monthly, will you not ask her to do so? A larger subscription list will help us a great deal to make the Magazine better; and thus we

hope that Christ's cause in the world will be advanced.

"The result of the special activity in connection with the Taikyo Dendo, or special great missionary effort to commemorate the opening of the twentieth century, put forth in May and June last in twelve towns (including Tokyo), is that about 8500 names were taken of those who professed a desire to become Christians."—*The Church Missionary Intelligencer.*

We have been asked to state that the publication of the leaflets to be prepared by Mrs. Reid and Mrs. MacDonald has been unavoidably delayed. We have seen the ones entitled "Our Sisters in Egypt," by Mrs. J. P. White, and "What the Gospel has done for Egypt" by Miss Anna Y. Thompson. These are excellent, and we earnestly recommend them to the women of our church.

"Thy glory alone, O God, be the end of all that I say;
Let it shine in every deed, let it kindle the prayers that I pray;
Let it burn in my innermost soul, till the shadow of self pass away,
And the light of Thy glory, O God, be unveiled in the dawning of day."

—F. G. SCOTT.

Death of Mrs. S. E. Johnson, M. D.

It is with difficulty that we bring ourselves to realize that Dr. Sophie E. Johnson —our Dr. Johnson, of Jhelum, is really dead. So thoroughly alive did she seem! And according to our thinking, she was almost indispensable in her field of labor. But He whose ways, though mysterious, are never illadvised, has thought best to summon from the activites of earth one who had done what she could to make this life a less sorrowful burden for suffering humanity in India. It seems but futile to try to give voice to our regret. May some one be found to take up the work so dear to Dr. Johnson's heart, and to carry it on with a likewise enthusiasm. From the *Christian Instructor* are taken the following details of our beloved missionary's life.

"A cablegram received on the the 11th inst. from the Rev. Dr. Samuel Martin, of Sialkot, India, brought the sorrowful intelligence of the death of Mrs. S. E. Johnson, M. D. The message simply said: "Dr. Johnson dead. Send another." We suppose that her death occurred on April 10. We had known that Dr. Johnson had not been well for some time, and that fears were entertained that she might not live long, but we were hardly expecting the news of her death so soon. She probably died of disease of the heart, and the end may have been sudden. It will be nearly a month hence before we can get the particulars by letter.

"Mrs Johnson came into our mission from the Presbyterian church in 1877. At first she was employed by the Rev. Andrew Gordon, D. D., in Zenana work at Gurdaspur. Subsequently she and Miss Euphie Gordon opened the first hospital of our mission, and according to the measure of their knowledge engaged in a humble way the practice of medicine. Feeling the need of medical training, and believing that there was a special field opening for medical work by women, they came to this country and in the autumn of 1885 entered the Woman's Medical College in Philadelphia. There they took the regular course, and in due time received their diplomas. In her vacations Mrs. Johnson engaged in work to obtain the means necessary for her education. In doing this she traveled extensively over the church, and through her lectures on Missions became well and popularly known.

"Soon after her graduation, she expressed her desire to return to India as a medical missionary. The appointment was made by the Board of Foreign Missions, and in the autumn of 1890 she sailed for the mission field. Arriving in due time, she was stationed at Jhelum, and there she has been practicing her profession through the intervening years, being under the direction of the Women's Board. A commodious hospital has been erected under her superintendence, and thousands of patients have received treatment at her hands for their bodies, while she has not failed to tell them of the way of healing for their souls. Two years ago she returned to this country to attend as a delegate the Ecumenical Missionary Conference, and enjoyed a short furlough here.

"Dr. Johnson was just fifty years old when her work ended. She was a woman of fine personal presence, and was a devoted Christian. She will be greatly missed in the mission, and all will be sad that she has been taken away in the midst of all her days and usefulness. Dr. Martin's words in his brief message, "Send another," at once indicates the loss of the mission and the need of one like Dr. Johnson to take her place."

Knoxville College.

It was a great privilege to spend one week at Knoxville College. This admirable institution has been, in the Providence of God, an important agency in helping its students to secure such an education, religious and secular, as will promote the usefulness and well being of a needy people. Many of its graduates are filling places of responsibility as ministers of the gospel and teachers and are demonstrating the proposition that "educated colored men are successfully assisting in the education of other colored men." Some have doubted this.

The best argument in favor of Knoxville College, as of the work among the Freedmen, is the beneficent result of the effort and means that have been expended. This can be seen by those who may take the time and trouble to visit any of these stations. The work suffers most from not being known or clearly understood, and I devoutly wish that every friend of the Freedmen could visit some part of the work. The visitor would, I think, be surprised and become quite satisfied in his own mind as to whether the work of the United Presbyterian church has paid. Certainly the patronizing feeling he might have had will give way to one of genuine respect.

This school at Knoxville is established on a strictly religious foundation. It is high in its literary aims, reasonable in its offer of advantages, and is located in a climate congenial to the race. Convenient but plain is the arrangement of buildings, furnishing, food, dress, etc. The order and decorum of the students is commendable, and the rules though stringent are obeyed. The industrial departments for both boys and girls are better organized than ever before, thus teaching the pupils industry and economy as well as cultivating a taste for the useful and beautiful, which can be utilized in their own homes.

If we wish to learn a lesson in patience and in the unbounded outcome of heroic individual effort, we can follow the results and influence of a school like Knoxville College. One cannot conceive of a more beneficent mission. Its good work and the ability with which it is conducted have for its testimonial the wide and profound influence which the school has exerted upon the regions round about.

We realized this when we paid a visit to Athens, Tenn., where Rev. and Mrs. Arter, graduates of this college, are occupying a pleasant parsonage built by the Women's Board. The congregation, in its devotion to the interests of the Kingdom of God, would excite genuine admiration. Not less would one be attracted by the church building, neat, comfortable and inviting in its interior, and the school building set upon a hill, successfully managed by ex-students of Knoxville, all giving a satisfactory and surprising answer to the doubter. We will not soon forget the profitable evening spent with the congregation, which is the first ripe fruit of the Freedmen's work.

The Freedmen's work has been of special interest to the women of our church. Its needs and its possibilities have been repeatedly and constantly presented by Dr. C. Jane Vincent, to whose precious memory this number of the Magazine is largely a memorial. Now that she is gone, and the shock and depression following our grief have, as the days have gone by, somewhat lifted, and as we have a new insight into the broad scope she was enabled to take because of a strong faith in the cause of the poor and needy, may we not underate its importance or its claims, but take up *her* work with the enthusiasm of a new enterprise.

J. MC. H.

Industrial and Normal Institute at Asheville N. C.

As work among the mountain whites is under consideration by our church, it was with added interest that we recently visited the Industrial and Normal Institute for girls at Asheville, N. C., of which Rev. Thos. Lawrence, D. D., the father of Dr. Carrie Lawrence, our medical missionary now in Tanta, Egypt, is president. This institution is distinctively for the mountain people. The grounds and buildings are beautifully located and are, for the most part,

the gift of generous friends of the higher education of young women. The Institute is under the care of the Woman's Board of Home Missions of the Presbyterian church in the United States of America. It has influenced for good the whole of secondary education in the western half of the commonwealth. It offers to students three courses of study, the normal for the training of teachers, the commercial for fitting young women for business, and that of Domestic Science, in which pupils are taught to draft, cut, fit and make garments; to make bread, etc., and prepare a meal in the most appetizing manner. While correct scholarship is sought, emphasis is laid on the building of character, God's Word having the chief and honored place in the curriculum. Of the thirty-six young women who graduated last June every one was a professing Christian and not more than ten per cent. of the 250 girls were non-professors.

The Institute provides a systematic education, as does our mission schools in the South. The whole pupil goes to school, head, heart and hand. She has to do in turn with every part of the work of the school-home. These home duties are not only an essential part of the education, but they afford healthful recreation from study.

The mission has been greatly prospered and blessed. Primary schools have been planted in the wildest mountain regions, under devoted teachers. These teachers are trained in the Normal Institute. Born of the soil and understanding the people, being in turn understood by them, their influence affects the social, moral and religious life of the people, lifting them out of ignorance and helplessness into a condition of self reliance and strength. One in writing of this work says: "The results accomplished by the mission schools should make one proud of the Presbyterian church and thankful that the Holy Spirit has put it into the hearts of God's people to take up this noble work." How fruitful in blessed influences is such a mission! May our church in no spirit of rivalry, but in the spirit of the Master, see her way open to inaugurate work among a people worthy of better advantages.

In contact with them we were impressed by their sturdy ways and characters, being largely of Scotch Irish descent. We have quoted from a leaflet written by Dr. Thos. Lawrence, to whom, as to many of the teachers, we are indebted for personal favors and kindnesses. We were gratified with the privilege of worshipping on the Sabbath in the church with over three hundred, and join in thanks to our common Father for his loving kindness and tender mercy. As the work of the Church of Christ is one, we rejoice in the success and prosperity of Dr. Lawrence and his co-laborers, as does he likewise in that of our own church, in the work of which his daughter as a beloved physician is bearing no small part. In consequence of this mutual interest we take pleasure in making the Magazine a monthly visitor hereafter at the Institute.

J. Mc. H.

Important Notice.

In sending money to Miss Caughey, the General Literature Secretary, *remember* that Otto, Pa., is *not* a money-order post-office. Make all orders payable to Miss Elizabeth Caughey, at McKeesport, Pa.

Notice.

Bear in mind that Mrs. W. R. Wilson has been elected by the Women's Board permanent secretary of Freedmen's Work, instead of secretary pro tem. Notice also that Mrs. E. M. Hill, 5502 Margaretta St., Pittsburgh, has been appointed assistant Foreign Secretary. Mrs. H. C. Campbell, 831 N. St. Clair St., Pittsburgh, and Mrs. E. M. Hill, 5502 Margaretta St., Pittsburg, have been appointed a committee to whom requests from societies and presbyterials for addresses by missionaries, members of the Board or others, may be referred. Societies may state preference, which will be granted, if possible.

BOOK-SHELF.

BRIGHT BITS. Compiled by MRS. M. S. BUDLONG. Price, postage paid, twenty-five cents; to Missionary Boards, twenty cents.

This small book will be welcomed by

those desiring selections suitable for reading in missionary societies. It includes poems, suggestions for programs, Bible-readings, desirable stories aud exercises. We would call special attention to the discussions beginning on page 115, "Club Methods in Woman's Foreign Missionary Work," where some practical suggestions are made. The book may be obtained from Mrs. M. S. Budlong, Rockford, Illinois.

A REVOLUTION IN THE SCIENCE OF COSMOLOGY, THE KEYSTONE TO THE ARCH OF SCIENCE. By GEORGE CAMPBELL. pp. 206. Crane & Co, Publishers, Topeka, Kansas; 1902.

In this attractive and profusely illustrated volume, the author combats the current ideas that our earth at first existed in the form of "fire-mist" which gradually condensed and cooled so as to become a fit abode of vegetable and animal life, and that this cooling process is to continue till our globe becomes a rigid ball, and all life upon it becomes extinct.

On the contrary he contends that before becoming the abode of life our earth was enveloped with water, and that it shall at length be consumed with fire. He claims that this view is, and that the rival opinion is not, in accordance with Scripture, particularly with Gen. 1:3 and 2 Pet. 3:7,10. In an age like ours, in which so many writers on scientific matters seem to take a delight in ignoring Scripture, or in undermining it, or sneering at it, we hail with pleasure one who, like the author of this book, recognizes its infallible authority, and quotes it with reverence.

Without pretending to possess any special ability to judge in regard to the merit of this work, we feel free to say that it bears ample evidence of a wide acquaintance with natural science on the part of the author, and contains arguments of great cogency in favor of the main position taken.

There is one point in the book to which we decidedly demur, namely this, that the original, or, to use the author's phrase, the "originary matter" of the universe was eternally coexistent with God, and uncreated. This independence of matter is contradicted in the very first sentence of the Bible, "In the beginning God created the heaven and the earth." It is discountenanced in Rom. 11:36 "For of him and through him and to him are all things," and in Rev. 4:11, "For thou hast created all things and for thy pleasure they are and were created."

This doctrine as to the eternity of matter however, is in no way essential to the author's argument, and we respectfully suggest that it be eliminated from any future edition of the work under notice.

As this month's study is definitely directed to the Indians, it seems appropriate to call attention to the Report of the Nineteenth Annual Meeting of the Lake Mohonk Conference. This gathering has, in the past, been devoted chiefly to considering problems regarding the Red Men, though recently the attention and interest have not been limited completely to that race. The meeting, held yearly at Lake Mohonk, New York, is entertained by the Messrs. Smiley. The report includes the addresses which took place at the sessions of this assemblage last October, "except the complimentary speeches," which we read, "are always heartily given and warmly applauded by the audience, but the printing of which is forbidden by the hosts of the occasion."

The discussion regarding the Filipinos is interesting at the present time. We quote a passage from one of the speeches on this topic: 'Government there for the benefit of the governed. designed, adapted and administered to make the people self-governing; equal laws for all the same; land so held and so sold that it can be kept for the people, and not pass into the possessions of a few favorite individuals; schools provided at public expense for all the children; religion as simple and as profound as the religion of the four gospels in our New Testament,—this is what we Anglo-Saxon people owe to the Indian, the Negro, the foreign immigrants, the Porto Rican, the Hawaiian and the Filipino."

The following statement is made respecting the conditions in Hawaii: "At the pres-

ent time, while four-fifths of the natives are able to read and write, the census of 1896, giving a total of 31,019 pure natives, reports 12,842 as nominally Protestants, 8,427 Roman Catholics and 4,368 Mormons. The actual native membership in the Protestant churches today is 4,642."

Alaska, Cuba, Porto Rico also claimed a share of the Conference's attention, while part of its time was given to a memorial of Bishop Whipple. We presume that copies of this report may be obtained by application to Mr. Daniel Smiley, Lake Mohonk, Ulster County, New York.

A number of our readers, or members of their families, are interested in agriculture. We would direct the attention of such to a small book called "The Cow Pea," which is the title of the latest publication issued by the Experiment Farm of the North Carolina State Horticultural Society at Southern Pines, N. C. This book, neatly bound and illustrated, discusses in a plain and concise manner the value and uses of this important crop, the cow pea. Every reader can get a copy free by writing to the Superintendent of Experiment Farm, Southern Pines, N. C.

Outlined Programs from May to December.

These programs on the various Union Study Topics are not quite the same as those suggested by Miss Hodgkins in her book, "Via Christi." Societies which secure that text-book will no doubt prefer to follow the outlines prepared by her. Some hints partly selected from her list and partly original with the Magazine are given here, however, for any who may choose to use them.

MAY—THIRD MISSION STUDY.

1. Synopsis of secular history during this period.
2. "The Holy Roman Empire"—what was meant by the term?
3. Charlemagne in his relation to Christianity.
4. Brief sketches of the advance of the Gospel in the various countries of Europe.
5. Methods, good and bad, employed in the propagation of Christianity during this period.
6. Charlemagne's Schools.
7. Character Sketches: Alcuin of York, and Ansgar.
8. The work of the Greek church.

JUNE—THE NORTH AMERICAN INDIANS.

1. Brief sketches of our mission-stations and work among Indians.
2. Do the Indians make worthy members of the United Presbyterian church.
4. Romanism and the Red man.
3. Evils of intemperance among the Indians.
5. Has this nation set a Christian example in its dealing with the Indians?
6. The Indian Girl, her dangers, her training at home and in the mission, her future.

JULY—FOURTH MISSION STUDY.

1. The Crusades.
2. Bernard of Clairvaux.
3. Elements of error and weakness in the so called missionary movements of this period.
4. The story of Raymond Lull.
5. John Wiclif.
6. Oral sketches, (a) John Hus. (b) Jerome of Prague.
7. The Invention of Printing: Was it an aid to the Reformation?
8. Missionary Efforts in India and China.

AUGUST—REVIEW OF THE YEAR'S WORK.

1. The organization of the W. G. M. S. How is its work done?
2. Give a list of all the departments assigned to the oversight of the W. G. M. S.
3. What are the uses of conventions?
4. Outline of the Foreign Work under the care of the W. G. M. S.
5. What does the W. G. M. S. do in the Home field?
6. What are the special needs at present?
7. How may individual societies aid the W. G. M. S. Consult "A Prosperous Work" and the July MAGAZINE.

SEPTEMBER—FIFTH MISSION STUDY.

1. Influences conducive to the rise and advance of the Protestant Reformation.
2. Reasons why the Protestant church did not in its early stage, enter extensively into foreign missionary enterprises.
3. Martin Luther.
4. The Reformation in France and Switzerland
5. The first Protestant mission in South America.
6. The Influence of John Calvin.
7. The Waldenses
8. The British Reformers.
9. Chief features of the Jesuit Missions.
10. Contrast between the work of John Eliot and that of Francis Xavier.
11. Questions for discussion: (a) What, aside from God's Spirit, was the great agent in producing the Reformation? (b) Could the Reformation be called a missionary movement?
12. The dawn of organization of Protestant missionary associations.

OCTOBER—THE FREEDMEN.

1. Of what departments of this work do the women of our church have special charge?
2. The great wisdom of industrial training.
3. The agricultural work in Alabama
4. The Prospects of United Presbyterianism among the colored people.
5. What work is in view for the coming year?

NOVEMBER—SIXTH MISSION STUDY.

1. The Halle Missionaries.
2. Foundingof the great missionary societies.
3. Moderatism and the Re-action from it.
4. The Wesleys and Whitefield.

5. Moravian Missions.
6. Work among the American Indians. (a) Jonathan Edwards. (b) David Brainerd.
7. The disastrous introduction of the Opium trade.
8. Biographical Sketches, (a) William Carey, (b) Hans Egede, (c) Count Zinzendorf, (d) Henry Martyn.

At roll-call respond with lessons gleaned from the general survey of these mission studies.

DECEMBER—INDIA.

1. Give a list of our missionaries in India at present. State, if possible, the date of their entrance upon the work and their special location.
2. How may the home church best show its interest in foreign missions?
3. The Native Christians in India.
4. Sketch of Hannah Marshman.
5. The need of Christian literature in India.

At roll-call, respond with instances of the benefit India has received from Christianity. M. H. W.

MISSIONARY SOCIETY TOPICS FOR 1902.

January. Paul to Constantine—From the Apostolic Age to the Christianization of the Roman Empire. First to the Fourth Century.

February. Home Missions; Church Extension an Parsonage Fund; Ministerial Relief.

March. Constantine to Charlemagne—From the Christianization of the Roman Empire to the Establishment of the Christian Empire of the West. Fourth to the Ninth Century.

April. Egypt.

May. Charlemagne to Bernard of Clairvaux—From the Establishment of the Christian Empire of the West to the Crusading Church. Ninth to the Twelth Century.

June. North American Indians.

July. Bernard of Clairvaux to Luther—From the Crusading Church to the Reformation. Twelfth to the Sixteenth Century.

August. Review of the Year's Work.

September. Luther to the Halle Missionaries—From the Reformation to the Foundation of Early European Societies for the Propagation of the Gospel. Sixteenth to Eighteenth Century.

October. Missions Among the Freedmen.

November. The Halle Missionaries to Carey and Judson—From the Foundation of Early European Societies for the Propagation of the Gospel to the Beginning of the Nineteenth Century Missions. Eighteenth to the Nineteenth Century.

December. India.

NINETEENTH ANNUAL CONVENTION

OF THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH, XENIA, OHIO, MAY 13, 14, 15, 16, 1902.

Officers.

Mrs. H. T. Jackson, President, Oakdale, Ill.

Mrs. H. H. Bell, First Vice President, San Francisco, Cal.

Mrs. A. M. Campbell, Second Vice President, St. Louis, Mo.

Mrs. Mary W. Porter, Secretary, Latrobe, Pa.

Miss E. J. Sloan, Treasurer, Pittsburg, Pa.

LOCAL EXECUTIVE COMMITTEE.

Mrs. S. M. Kelso, Mrs. Sue Crabbe, Miss Maud Stewart, Xenia, Ohio.

Program.

TUESDAY EVENING.

"*Awake! Awake! put on thy strength.*" Isa. 52:1.

7,30—Opening Prayer and Praise Service. Mrs. A. M. Campbell presiding.

Greetings, from the Church and Missionary Societies, by Mrs. R S. Finley, Xenia O.; from the Magazine Committee, by Mrs. S. S. Wilson.

Response.

Address of President.

Introduction of Secretaries, by Mrs W. G. Moorehead.

Appointment of Committees. Announcement. Reception. Adjournment.

WEDNESDAY FORENOON.

"*Exalt the Lord our God.*" Ps. 99:9.

9.00—Morning Worship: The Christlike Spirit. Phil. 2:5. Mrs. George Ogden, Mt. Ayr, Iowa presiding.

9.15—Report of Committee on Credentials. Roll Call. Minutes. Appointment of Committees.

9.45—Annual Reports—Their Importance, by Mrs. Annie R. Herron, President of the W G. M. S

10.00—Report of Statistical Secretary, Mrs. Mary W. Porter.

10.10—Report of Secretary of Women's Board, Mrs. R. S. Smith.

10 25—Report of Treasurer, Miss E J. Sloan.

10.40—Report of Finance Committee; Chairman. Discussion.

11.10—Report of Magazine Committee: (a) Secretary, Mrs. E. H, Carruthers; (b) Treasurer, Mrs. S. M. Kelso.

11 25—Report of Junior Magazine.

11.35—Report of Thank-offering Secretary, Mrs. Mary Clokey Porter.

Conference.

12.00—Adjournment.

WEDNESDAY AFTERNOON.

"*For the people had a mind to work.*" Neh. 4:6.

1.00—Special Conference of Thank-offering Bearers.

1.45—Devotional Service: Working and Watching. Luke 12:43. Mrs. J. A. Greer, Superior, Nebraska, presiding.

2.00—Home Missions—Report of Secretary, Mrs. H. C. Campbell.

2.15—Foreign Missions—Report of Secretary, Mrs. W. J. Reid.

2.30—Freedmen's Missions—Report of Secretary Pro Tem., Mrs. W. R. Wilson.

2.45—A Silhouette. by Mrs. J. A. Cotton, Cleveland, Tennessee.

3.15—Conference—Problems of the Hour in Mission Work and How to Meet Them. Mrs. A. W. Lytle, Lisbon, O., presiding.

Home.—(a) The unchurched masses in our land. Opened by Mrs. W. A. Chambers, Struthers, O.

(b) The indifference of the majority of church members to mission work. Opened by Mrs. Ollie Park, Indianola, Iowa.

(c) Perils of the city church. Opened by Mrs. R. W. Kidd, Beaver Falls, Pa.

Foreign—(a) The Lord, by opening the doors is saying, "Go forward." The Church at home by withholding money is saying, "Retrench." Opened by Mrs. George Moore, Xenia, O.

(b) Five women endeavoring to do the work of ten, what will be the result? Opened by Miss Sallie Dickey, Gurdaspur, India.

(c) The outlook for our work in the Soudan. Opened by.....

4.15—Discussion—Are the Women of the United Presbyterian Church Keeping Pace with the Needs of the Hour? Opened by Mrs. W. W. Lawrence, Bellevue, Pa.

4.30—Open Hour.

5.00—Adjournment.

WEDNESDAY EVENING.

"*The love of Christ constraineth us.*" II Cor. 5:14.

7.30—Praise and Thank-offering Service. Mrs. H. N. Cornes, Templeton, Wis., presiding.

Address—Thank-offerings and Missions; Miss Mary A. Lawrence, Sialkot, India.

Presentation and Announcement of Thank-offerings.

Consecration Prayer. Adjournment.

THURSDAY MORNING.

"*I will instruct thee and teach thee.*" Ps. 32:8.

9.00—Morning Worship: Heart Power. John 13:34. Mrs C. E. Newcomb, North Kortright, N. Y., presiding.

9 15—Minutes. Roll Call.

9.30—Report of Parsonage Work; Mrs. G. W. McDonald.

9:45—Report of Women's Association.

10.00—Report of Home for Missionaries' Children.

10 10—Report of Xenia Training School.

10.20—Prayer.

10.30—Report of Nominating Committee. Election of Officers and members of Woman's Board Report of Committee on place of next meeting.

General Business.

THURSDAY AFTERNOON.

"*Bear ye one another's burdens.*" Gal. 6:2.

1.00—Special Conference on Reports.

1.45—Devotional Service—Inasmuch. Matt. 25:40. Mrs. J. U. Brush Laurel Hill, Pa., presiding.

2.00—Junior Work—Report of Secretary, Mrs. N. W. Stevenson.

2.15—Conference—Junior Missionary Societies, Miss Sarah J. Reid, Springfield. O., presiding.

(a) The Leader, Her qualifications. Opened by Mrs. J. W. Harsha, Oxford, O.

(b) How to reach and enlist the children. Opened by

(c) How to interest Juniors in foreign missions. Opened by Miss Enola L. Reynolds, Iberia, O,

3:15—Round Table Question Conference. Mrs. C. W. Crowe, Philadelphia, Pa., presiding.

4.15—Literature Committee—Report of Secretary, Miss Elizabeth Caughey.

4.25—Discussion—Importance of Missionary Intelligence. Opened by Mrs. Laura E. Paull, Bloomington Ind.

4.40—Open Hour.

5 00—Adjournment.

THURSDAY EVENING.

"*How shall they hear without a preacher.*" Rom. 10:14.

7.30—Devotional Service—Let him that heareth, say, Come! Rev. 22:17. Mrs. G. I. Findley, Goldfield, Iowa, presiding.

7.45—Address—Our Home Missions; Mrs. W. A. Spaulding, Seatle, Wash.

8.15—Presentation of Foreign Missionaries.

8.30—Address—Our Foreign Missions.

Offering. Adjournment.

FRIDAY FORENOON.

"*Do all to the glory of God.*" I Cor. 10:31.

9.00—Morning Worship—Reward for Service. Rev. 22:12. Mrs. Sadie Kirkpatrick, Cherry Fork, O., presiding.

9.15—Minutes. Report of Committee on Resolutions Unfinished Business. Parting testimonies. Praise. Prayer. Adjournment.

Foreign News Budget.

Egypt.

Mrs. Lydia Coventry writes of the Boarding School at Cairo.

The Girls Boarding School in Cairo is one of the interesting features of the mission work, to new as well as old workers.

The enrollment this year is larger than ever before. There are now 260 girls in the school, 80 of whom are boarders. Miss Kyle's duties as superintendent and teacher in the school are not light, and one sometimes wonders how she manages everything so well and has such perfect order in all lines of the work.

During the few months we have been here I have had two classes in the school, which I enjoy very much. A Bible class of girls, from 10 to 16 years of age, is most interesting. Many nationalties and religions are represented—Egyptian, Syrian, English, and Armenian Protestants, Catholics and Jews. All the girls are required to attend a Bible class. One girl, a Jewess, who very often came late last term, as she did not want to study the book of Acts which was our work, is now coming early, as we are now studying the book of Samuel.

After studying Arabic for a year one can sympathize with those who are beginning the study of English. My class in reading are now trying to use different forms of the verb, and it is quite difficult to get them all right.

Keeping house in Egypt is not all play, but as you have not suffered from my mistakes I'll not tell you of them.

Miss Labeeba Fanoose writes of the Bulak schools:

Our two mission ary societies in Bulak schools from Jan. 1901, to Jan. 1902, have been attended by an average of 200 girls and six women. The meetings are held the first thing in the morning on the second Thursday of each month, and most of the pupils are present, and all help by turn in making a profitable and pleasant program.

The amount collected the past year was four pounds aside from the Thank-offering. Of this sum one third was spent for clothes for poor children and the remainder was given to the smaller of the two schools, which is intended for Muslims. The teacher of this new school, Zsnib Mohammed, a former pupil, is of Muslim parentage, though we believe a Christian at heart. She conducts devotional exercises and all prayer meetings the same as we conduct them in the larger school. She is of good family and, because of this and her natural ability, commands the respect, love and esteem of all Muslim pupils.

This school forms a center by which our superintendent, Miss Brown, is able, in addition to her regular visitations, to carry the word of Christ into Moslem homes in Embabi, Rodet-il-Terrug, Ramle and Gazeeret Bedran.

Thus in our small way we have tried to heed the command "Go ye into all the world and preach the gospel" and have been sustained in this by the accompanying promise, "Lo, I am with you always even unto the end of the world."

Mrs. Lena P. McLaughlin writes, Feb. 24, from Omdurman Soudan:

"In your patience possess ye your souls."

"Ye have need of patience, that after ye have done the will of God, ye may receive the promise."

Patience is a virtue in which some of us are deficient, and God very often teaches us lessons in ways we do not at the time understand. Six months ago the Soudan missionaries were quite certain they ought to be in their appointed field as soon as possible. We have been detained by the government, and our prayer has been "Open the way for work in the midst of this needy people according to thy will." News came two weeks ago, giving us permission to advance unto the land of the Shilluks, as was first planned. We believe this is in answer to prayer, and now we are on the eve of starting.

We have not been idle since coming to Omdurman, but we were not permitted to work among the Soudanese, and we are anxious to begin work.

Two sail boats have been secured for our journey of nearly 600 miles up the White Nile. We know not what is before us in this untried field of labor, but we do know His grace is sufficient for us.

Two annoyances of the insect world are there to meet us, namely, white ants and musquitos The ants are destructive to nearly all kinds of material things, and the health is in great danger from the bite of the musquito. Hence we must endeavor to protect ourselves from these. We will live in tents until we can get a few "tuckles" or native huts made ready for the rains, for they will soon begin.

Nothing is raised in this land but native corn, and we are taking a supply of food and also some building material which we are in hopes will protect us in a measure from the ants, and enable us to have a more comfortable house than these "tuckles." We will be better able to tell you more about our plans and situation after arriving there.

It will take from two weeks to a month for the journey, according to the winds. This time of year we will have mail about once a month. Pray for us that we may be guided in this new work, which we have every reason to believe is the Lord's work.

Mrs. M. R. Hart writes from Zagazig:

The week before last we had some very hot weather, which tried our strength. Last week was much cooler and consequuently we all felt more vigorous. The few days of heat was a warning to us that the long hot summer would soon be here, and that we should improve every moment of the cooler days. Accordingly my plan was to do all the house-visiting that I could this week and next. How little we know. Our little boy Walter, who has not been well for a few

days, was worse this morning, and by noon he showed a pretty good coat of measles. Needless to say there were no visits made by me today.

India.

Mrs. Alma C. McConnelee writes from Camp Bassali, Rawal Pindi:

We are in the midst of another camping season. On the whole our work this year seems quite encouraging. It is difficult though to know just what is being accomplished, as we get out among the people only once a year and, excepting in two places, we have no workers to keep us in touch with them In one village we were much encouraged to find some who had kept up an interest in what they had heard last year. As we entered the village these came out to salaam, saying that they were glad we had come again and that they had been longing to see us. Their welcome seemed to be really genuine.

The special encouraging feature of our work, however, is the number of inquirers, there being nine at the present time. This may seem a small number to you, but it must be remembered that this is a purely heathen district, where the people are sitting in darkness, and only a very few of those among whom we have gone had ever heard even the name of Christ.

Though we feel encouraged in our work, yet our hearts are saddened at the fearful apathy and indifference so often found among the people. Especially do we see this among the women. So many of them say "Yes, yes," to what they are being taught. "This is all true, these are all good words," then straightway forget everything they have heard. Oftentimes, in the midst of a talk about the most solemn things regarding life and death, they break in with questions about our clothes, our salary or the children.

The women of this village where we are now camped are especially friendly. If we but had time I think we could go into every house, and indeed we have not yet found a closed door. One very helpful thing here is that there is a girls' school, and many of the women can read, which is not generally true of the women in this district. We are very much interested in a little Mohammedan girl, by the name of Pujari. We gave her several tracts last year, and this year she comes to our camp almost every day and sometimes brings others with her.

Mira Dai, a Hindu girl, is another in whom we are much interested. We met her here last year. She came to the tent very frequently, often spending an hour or two reading the gospel with the Bible woman and in singing. We next saw her, about a month later, at a village some seven or eight miles distant. We were surprised to have her step into our tent one evening. She had left home to attend a wedding and came to see us as soon as she heard we were near. We found her even more friendly than she had been before and she confessed boldly that she believed in the gospel. But she added, "What can I do? If my husband and friends hear of my belief they will turn me out." As she was talking a man came and called her, and used very abusive language, telling her she could not come near us again. On our way to Bassali this year in two different villages we heard of her again, and the women spoke of her being so friendly to us. In one house the woman said, "It is all right for you to come and visit us, but don't talk about religion. Look at Mari Dai. You talked with her and now she loves you very much and is losing faith in her own religion. You must not talk to us about religious matters." We find that Mari Dai has gone to Rawal Pindi and we hope to see her there.

Mrs. McClure and her little daughter, Lois Reed, are out with us; so it is much more pleasant than last year, when, aside from the Bible woman, there was no one to help with the work among the women. Most of you will remember Kanaya of "Our India Mission." His daughter, Mrs. Hamid-ud-Din, is our Bible woman and she is a faithful and efficient worker.

But when one thinks that, with the exception of one other, she is the only worker among the thousands of women in this district, it certainly seems that the laborers are few. The harvest is truly great and it becomes us all to unite in the prayer that the Lord of the harvest would send forth laborers into this part of His field.

The first week we were out on this tour, we had a visit from Mrs. Hamid-ud-Din's father, old Kanaya, and one day when talking about prayer he gave this significant testimony. He said that thirty-five years ago, when there were so few who acknowledged Jesus and the work seemed very discouraging, Dr. Gordon told him there was no need for discouragement. "Of course," he said, "we cannot do much, but we can pray and prayer will conquer the Punjab for Christ." Now looking back over these thirty-five years we can see the wonderful work God has accomplished, and "I believe," Kanaya added, "that this has all come through prayer."

We often think that our friends at home have a great part to take in the work of converting India. The Lord's arm is not shortened that it cannot save, neither his ear heavy that it will not hear, and on behalf of India he is wanting to hear the pleadings of his people in America, and through them save this land. The power of believing, unceasing, imploring prayer cannot be gainsayed. It is your privilege, and ours too, to enter into this power and make it our own, and so bring in that glad day when darkness and superstition and idolatry in India shall be no more.

Miss Josephine Martin writes, from Sialkot, of that dreadful scourge, the plague:

MY DEAR FRIENDS:—It is some time since I have written a letter for the MAGAZINE, and I wonder what you would most like to hear about. Outside of our school work the greatest topic of interest these days is the plague; for the plague has come to Sialkot. Thousands of people have fled. Some of these take the plague with them, and so spead it in all directions. Yesterday three died in a village not a half mile away and their bodies were laid out on the road before they buried, according to the Mohammedan customs. In this way there is of course no telling how many were exposed.

The government at first took rigid measures, but the people then arose in rebellion, and they decided to give them a lesson and refused to do anything. Now they only inoculate those who come voluntarily and provide plague camps for those who will go to them. The sad fact is that the people are so wedded to custom that before burial they must gather together for mourning, and after burial the friends from a distance gather together in the infected house to mourn.

And so the plague spreads, for they think that custom can not be given up. At times, however, the panic has been so bad in some parts of the city that the living have fled from the house leaving their dead, and the civil surgeon has had to see that the bodies

were disposed of.

When the heat comes the plague will die down, but only to break out again next winter, perhaps with increased violence. The only thing we can do is to trust in God and use all the precautions we know of. Please pray for all your missionaries that they may be protected. "Under his wings have we taken refuge."

Young People's Department.

"My Bible Girls."

EXCHANGE.

"My Bible Girls."

Of all the Christian work in which I have engaged nothing ever yielded to me the satisfaction, or the measure of conscious approval in the doing, equal to this which I here describe.

I present it in this department, hoping to impart some of our enthusiasm to those who are in the awakening period of life when principles are forming and being fixed for eternity. Then I would like to show fashionable and vivacious young girls how girls like them came to heartily enjoy spiritual things.

The young ladies whose faces appear herewith are all church members. All were reared in Christian homes, and from infancy had attended Sabbath-school; yet they came

to realize that their personal knowledge of the Bible was not satisfactory to themselves nor what others had a right to expect of them. True they were familiar with many isolated passages of scripture, and with the outstanding and highly interesting stories; but they knew not the Book. Their saving knowledge of Jesus their Savior had been largely obtained from fireside or pulpit presentations, from Sabbath-school teachers or from the lives of Christian friends. As the Holy Spirit, in His work with them, wrought towards their scanctifying, there grew a longing for a deeper love for the Word itself.

Different plans were suggested, tried, and failed to satisfy. Finally, upon the well tested principle that any subject is better mastered if first taken as a whole and read in a continuous and connected way, before it is assigned section by section for study, we urged one continuous and even rapid reading of the whole Word of God, thus getting that which can be gotten no other way and also a better preparation for the textual, topical or book study afterwards.

Some had already tried this and now attempted it again, with various and almost universal failures. The demands upon the time of high-school girls, together with the calls of fashion, society and the multiplied home duties, were such that this kind of effort required more will power than they seemed able to sustain.

One day, after each had unburdened her heart in class and all feeling depressed, one of the girls said: "I just believe if we would select some special time for reading, and meet together, and Mrs. C. meet with us, we could do it." (I am glad the artist, in grouping these pictures, happened to put the brave determined face of Anna just where he did, at the top, near the center.)

This remark proved our only constitution or plan of organization. One by-law was added—viz, to "make the matter as binding upon our time and conscience as public school." Then we all eagerly took up our parts.

After some experimenting the hour that suited all was from seven to eight o'clock Tuesday evenings. and the place the parsonage. Reading ten chapters during the hour we counted it would take two years to finish the book. This was our aim, and we read it, with a few interruptions, between February, 1899, and September, 1901.

We always endeavored to come to the reading of the Word with open, unprejudiced minds, and we first asked the Spirit's guidance and teaching *as* we read. Usually we read in the order we happened to be sitting, each reading five and ten verses. The atmosphere was always earnest and reverent. Specially fine chapters or portions were often read in concert. Sometimes one would read a whole chapter. Occasionally a visitor or new member came, making variety. Three times teachers of special lines came and lectured to the girls on the books of Daniel, Revelations and Isaiah.

There was seldom ever any discussion during the reading hour. If a question were asked, it was answered in the simplest and shortest way to be satisfactory. There was some grouping of books in a little different way from the arrangement in the canon, but for the most part we followed the regular order of books.

For a few months our Bible readings were followed by an hour spent in Shakespeare readings. So many of these girls are talented in music that we often had impromptu programs. Some of the girls followed these readings at home with side or suplemental readings. Other girls than these read during the term, and not quite all of these completed the readings with us; but all come under the term, "My Bible Girls." Six girls were asked for testimonials to accompany this description of our work and I gladly append them. Almost all complained that the limit of forty words was short and some did jump the limit.

None of can sum up the good gained. We cannot yet measure it. We know there was soul lifting. We tasted of the life-giving power that no other book so powerfully imparts. We spent many happy, happy evenings, the memory of which will brighten many more, and throughout time the Holy Word will be inwrought for us with bright young faces, sweet voices, and loving words and deeds.

I never realized the power of the human voice to speak the inner life and character of its owner as I did when I sat listening. One by one each followed another in gentle, subdued tones, using the rythmical words of Holy Writ. Every semblance of stumbling or hesitation over obsolete or unfamiliar words had long passed away through the continuous practice of reading aloud, and one felt all the thrill and possession that is ever enjoyed, listening to song or symphony. No one, from the little child to the aged or dying saint, will ever listen to any one of these girls read the word of God without delight and I think a restful peace, will steal over him the while.

Of the rest let the girls themselves, some of whom life's duties have already called

out of the dear old Princeton home, tell.

MRS. A. M. CAMPBELL.

Princeton, Ind.

I am now so glad I read the Bible through in the way we did, for besides the enjoyment we had of meeting together, I feel more love for the book. I now know my way better when I try to read, and have a pleasure in reading that I never had before:

NELLIE M. SPROWL.

Princeton, Ind.

Our reading of the Bible showed me, first, how little I understood and how much to be studied. Then it gave me a peace and a desire—peace in knowing how much God really cares for us, and a desire to do something to be worthy of His love.

ETHEL HEWITT.

Princeton, Ind,

Among memories that are *very* dear to me are those of "Our Bible Class." Each meeting was one of pleasure as well as of profit, and each in turn grew more interesting, and not only did we grow in interest and in numbers but we grew *spiritually* in our *love* for God and for the study of his Word. MRS. ANNA KERN HOLBROOK.

Kansas City, Mo.

It matters little how I felt before Bible Reading; afterwards I always felt happier and better. The reading, with our conversation, always put me right with the world and God. We hardly realize yet the influence it had on us.

MRS. ETHEL ERVIN LAMBERT,

St. Louis, Mo.

True love and reverence are founded on true knowledge. My heart goes out in thankfulness to the one who so zealously led me into a knowledge of the workings and characters of the Father and Son. From those readings I not only obtained a deeper love for God, but also from his justice, compassion, and wonderful guidance over his people through all ages, there was created in me a desire for a similar love and sympathy for humanity.

MISS ADA LOWE,

Baltimore, Md.

A sacred halo surrounds the memory of our Bible Class. As the closing verses, the last of II Peter, were read, I felt the Lord is not slack concerning his promise; and that it was the desire of each of us "to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

MISS ESTHER RALSTON,

Princeton, Ind.

Junior Missionary Association.

Twenty-four members, representing fourteen societies, were present at the quarterly meeting of the Junior Missionary Association of Allegheny and Monongahela presbyteries held in the United Presbyterian Publication Building, Saturday, March 22. Very interesting reports were given of the societies during the past year. These reports were encouraging, and also very helpful, being full of suggestions as to ways of carrying on the work.

Some of the societies reported only one meeting a month, others two; but all as holding their regular meetings on Sabbath. All use the lessons given in Juniors' Normal Lessons. In one society excellent papers on the leading characters in the early history of Christianity are prepared and read by the older members.

In view of the difficulty experienced in holding the older boys in the Junior society it was cheering to learn that some of our societies number among their active members boys from sixteen to nineteen years of age.

It was suggested that one way of interesting the women of the church in the Junior society is by having the condition and work of the Junior society reported from time to time to the women's society, and to call upon the Senior society to help defray the expenses of the Junior.

One superintendent spoke very enthusiastically of their success in using the "nickel system." On the first Sabbath of January, each Junior, twenty-four in number, received five cents to be invested and on the first Sabbath of February, the proceeds were collected, amounting to $28.87. One of the smaller boys made $5.28 of this by selling cookies made by his mother, who deducted actual expenses.

M. J. HILL, SEC.

FROM Month TO Month.

Beaver Valley Presbytery.

The Women's Missionary Society of Beaver Valley Presbytery met in the Second Church, New Castle, Pa., Thursday, April 10th, at 11 a. m. In the absence of the presiding officers, Mrs. Aiken, of New Castle, was elected temporary chairman and Mrs. Brown, secretary pro tem. Election of officers was postponed until afternoon. After roll call and announcement of committees convention adjourned.

At 1:20 convention opened by devotional exercises conducted by Mrs. Edie, of Beaver. In the absence of the president, the 1st vice president, Mrs. R. W. Kidd, of Beaver Falls, presided. The election of officers resulted as follows: President, Miss Duff, Mt. Jackson; 1st Vice President, Miss Brown, New Castle; 2nd Vice President, Mrs. Kidd, Beaver Falls; Rec. Sec., Mrs. S. B. Moon, Beaver Falls; Cor. Sec., Mrs. Browne, New Castle; Treasurer, Mrs. Crawford, Beaver.

The roll call was responded to by each one giving some item of missionary news. Mrs. McCalmont, of New Galilee, then conducted a praise service.

A very excellent paper, "A Sketch of Missionaries and their Work," was read by Mrs. Aiken; and one on "The Indians and our Mission Work Among Them," by Miss Brown. An interesting question box was then conducted, followed by reports of secretaries.

The following secretaries were appointed: Literature, Miss Mehard, 1st New Castle; Juniors, Mrs. Patterson, Mahoning; Thankoffering, Mrs. Dunwoodie, 2d New Castle; Magazine, Miss Mitchell, New Brighton; Association Manager, Mrs. W. S. Cook, Beaver Falls. The convention then adjourned.

Evening session opened with the Thankoffering service conducted by Miss McKee, of Beaver, consisting of praise, responsive reading and the consecration prayer by Rev. McDowell.

The address of the evening was given by Mrs. E. M. Hill, of Pittsburg, on "Our Work." A rising vote of thanks was extended Mrs. Hill for her very instructive address. Convention adjourned to meet at Rocky Springs at the call of the executive committee.

Miss Margaret A. Hill.

The Woman's Missionary Society of the First United Presbyterian Cuurch, Carnegie, Pa., desire to record this tribute of love to the memory of Miss Margaret A. Hill, who passed away January 24th, 1902

We as individuals and a society bear loving testimony to her noble Christian character, faithfnlness and devotion. She was a charter member of our society and unless providentially hindered by sickness was present at all its meetings.

We cannot but feel and express the deep loss sustained by us. Her wise counsel and good judgment, her quiet and devoted life, will be much missed in our work.

Her loss is not only in the society, but also in the congregation, whose interest she had so much at heart. The separation fills our hearts with sorrow, but we are thankful that she was permitted to live and work among us and leave such a good example. May the mantle she laid down be taken up by others.

We extend our sincerest sympathy to the bereaved brother and sisters and commend them to Him who said "I will never leave you nor forsake you."

MRS. AMELIA HARVEY,
MRS. S. B MCPEAK,
MRS. C. C. BARR,
MRS. JANE WELLS. } COM.

Miss Rachel Bryans.

A tribute of loving remembrance from the Women's Missionary Society of Waterford United Presbyterian congregation to the memory of Miss Rachel Bryans, who, after a lingering illness, was transferred to her reward on the 8th of January 1902.

We as a society bear testimony to her devoted Christian life, her abiding faith in the Master, her faithful service in the church, and to her being an efficient worker in our society, as well as a true and dear friend.

To the aged mother and to the other surviving members of the family, we tender our hearty sympathy, and pledge ourselves anew to the work admonished that the time is short.

MRS. E. A. SMITH,
INA FREE. } COM.

Mrs. Margaret Zundel.

The members of the W. M. S. of Mt. Pleasant, Pa., record this tribute of love to the memory of Mrs Margaret Zundel, who was called from labor into rest Jan. 5th, 1902.

She had nursed one daughter through typhoid fever into health after which she herself fell a victim to the same disease. The third daughter, Blanche, who was also a member of the church and of the Sabbath-school, followed her mother just three weeks later, into the home where parting is unknown.

Many of the characteristics of the model woman described in Proverbs were found in the life of Mrs Zundel. She was "one in whom the heart of her husband could safely trust." "She looked well to the ways of her household" and her children may well "rise up and call her blessed."

We extend our sympathy to the husband and father

and to the other members of the family in this double bereavement, knowing however that what to them and to us all is "loss" to the mother and danghter is "eternal gain." COM.

Mrs. Cornelia Green Shiland—Mrs. Anna Robertson Galloway.

Called home—Mrs. Cornelia Green Shiland and Mrs. Anna Robertson Galloway Feb. 18, 1902.

They were loyal Christians, kind friends to all in need and faithful members of the Coila, N. Y. missionary society. COM.

Mrs. S. B. Clark.

The W. M. S. of the Second U. P. church of Cambridge, Ohio, desire to place on record this tribute of love and respect to the memory of Mrs. S. B. Clark, whom God in His wise providence called to her eternal rest.

Her cheerfulness, gentleness and Christ-likeness shone in her countenance and linger as sweet memories with those of us left behind. Her benevolence in every good work and her faithfulness and liberality in every department of church work were well known to all who knew her.

We rejoice in the hope of assurance that as "a shock of corn fully ripe" she has been gathered into the garner of Heaven. "Henceforth there is laid up a crown of righteousness, which the Lord, the righteous Judge shall give her at that day."

MRS. HARPER,
MRS. BODEN,
MRS. PYLES. } COM.

Mrs. J. L. Burnett.

Tribute of love to the memory of Mrs. J. L. Burnett from W. M. S. of 2nd U. P. church, Kansas City, Mo.

On Dec. 18th, 1901, Mrs. Burnett finished her work on earth and entered into the joys of her eternal life. We bear testimony to the Christian character of our sister as manifested by her home life, her faithfulness in the work of the church, the Sabbath-school and the missionary society.

Possessed by nature of a gentle dignity and genuine cordiality, it was always a pleasure to meet her. We cannot understand the mystery of God in calling home so soon a life so useful, so earnest, but we are comforted with the thought that He doeth all things for the good of his children.

One less on earth whom we have long known and loved ; one more gone before into the great beyond, to form a precious link in that golden chain that binds us closer to our heavenly home.

MISS E. WORK,
MRS. E. P. MCVEY,
MRS. J. CARSWELL. } COM.

Miss Mary L. Pratt.

Miss Mary L. Pratt, endeared to many as "Aunt Mary," died at the home of her niece, Mrs. C C. Chrismer, Jan. 17, 1902.

Miss Pratt was born at Lake, Washington Co., N. Y., Feb. 2, 1835. At the age of 16 she identified herself with the church and continued a consistent member until death. In 1870 she removed to Wisconsin, where she began her first effort in temperance reform. In the years 1882-3-4 she was president of the W. C. T. U. in Hoopeston, Ill. In the spring of 1886 she removed to Yuma. Colo., where she organized a Union Sabbath-school, which met for some time in the lumber yard office and out of which has grown two splendid Sabbath-schools. She was always active in church work.

Resolved, 1st, That in her death we, the members of the W. M. S. of Hoopeston, Ill., have lost an active Christian worker, a faithful Sabbath-schol teacher and a true and loving friend always abounding in good works.

2nd, That we emulate her devotion and extend to the bereaved sister and brother our sympathies and pray that the God of all grace will minister to them the comfort of His Holy Spirit.

MRS. J. K. BLACK,
MRS. S. A. MOORE. } COM.

Mrs. Alexander Rodgers.

A tribute of love from the Women's Missionary Society of the First United Presbyterian church, Chicago, Ill.

With a life of loving service ended, pain and weariness gone forever, how welcome must have been the summons, "Come unto Me," to our dear friend and sister, Mrs. Alexander Rodgers, who was called home February 2d, 1902. Her life was one of sweetness, faith and hope; a sweetness which made for her many friends; a faith which upheld and supported her through weeks and months of suffering, and a hope that cheered and strengthened her family and friends as they watched her slipping away from the dearest ties of earth.

We miss her in the church, the Sabbath-school, the prayer-meeting and the Women's Missionary Society. The loving kindly words of sympathy the happy smile of contentment and friendship are missed.

We are glad to have known her, to have been brought into touch with the Christ-like spirit of Mrs. Rodgers, and to her dear ones we would say, "I will not leave you comfortless I will come unto you." "God's hand doeth all things well."

MISS MARGARET GILLILAND.
MRS. U. H. STRUBEL.
MRS. H. H. DOYLE. } COM.

Mrs. Jennette Parks.

After many weeks of intense suffering, borne with Christian patience, Mrs. Jennette Parks, a member of the United Presbyterian congregation of Sterling, Kan., eagerly welcomed her release, which came Sabbath morning, February 16, 1902.

In her death the church has lost a devoted member and our society a loving, liberal and willing worker. Although for some time her feeble body has prevented her meeting regularly with us in our monthly meeting yet she was ever there in spirit.

Many times have we come away from her home strengthened and encouraged by her cheerful and loving words.

To her sons and daughters we extend our sympathy and commend them to the care of Him, who said, "As one whom his mother comforteth, so will I comfort you,"

MRS. J. C. JOHNSTON,
MRS. A. D. MUSTARD,
MRS. JENNIE ALEXANDER. } COM.

Mrs. Sadie Mitchell.

A tribute of loving remembranae from the W. M. S.

of the United Presbyterian church, Pittsburg, Pa., to the memory of Mrs. Sadie Mitchell, who was called to her heavenly home Feb. 17, 1902.

WHEREAS, Our dear Heavenly Father has deemed best in his wisdom to remove from our midst our dear sister, who has been such a help to us all by her deeply consecrated life, and to take her to the home He has been preparing for her above, therefore,

Resolved, That in the death of Mrs. Mitchell, the church has lost a faithful member, one who was seldom absent from Sabbath service; the home, a most devoted wife and daughter, excelling in hospitality, as many of God's servants can testify, ministering to the sick and inspiring courage by her cheerfulness.

Resolved, That we as a society be admonished by her death of the uncertainty of life and the certainty of death and be taught by this Providence to "Prepare to meet our God."

Resolved, That these resolutions be spread on the the Minutes of our society and copies be sent to the bereaved husband and parents and to our church Magazine for publication.

MISS MARY J. ADAMS
MRS. MARGARET E. LAUGHLIN } COM.
MRS. JENNIE K. CALDWELL.

Mrs. Anne Scroggs—Mrs. Jane Scott—Mrs. Eliza M. Wilkinson—Mrs. Malvina Stirling.

The W. M. S. of Beaver, Pa., desires to offer a tribute of respect to the beloved members who have so recently been called away from earth.

Mrs. Anne Scroggs, who died July 2d, was a mother to our society, a woman who knew the scriptures from her youth, and whose godly life was a constant inspiration to all who knew her. She followed in the old paths, reverenced the house of God, and called the Sabbath a delight. She rests from her labors.

Mrs. Malvina Stirling died Feb. 12. This sister was an earnest, quiet Christian, a friend to the poor, the sick and to the troubled. She gave herself to others, which is the true way of giving, the Christ-like way. Many rise up to call her blessed.

Mrs. Jane Scott died Feb. 23. Mrs. Scott was our oldest member and a most devoted one, and although age often prevented her attendance on the public services of God's house, yet she loved it and His people, loyalty to the principles of her church being one of the strong traits of her beautiful Christian character.

Mrs. Eliza M. Wilkinson, who died March 5, was for many years our beloved president. She was seldom absent and her presence was a benediction. She possessed the charm of a gentle dignity and genuine cordiality, which, combined with her child-like faith and Christ-like love and sympathy for all, drew our hearts very close to hers.

Therefore, be it resolved, That our society has sustained a great loss in the death of these, who are now among the crowned ones, and that we take up the work laid down by them, standing the closer together now that our band is so broken.

MISS MARY C. HARPER,
MRS. J. L. HOLMES, } COM.
MISS SUE G. BLYTHE.

Mrs. Viola Thorn Dodds.

A tribute of respect from the Women's Missionary Society of the U. P. church, Superior, Neb.

It has pleased God in His providence to take home-Feb. 25, 1902, Mrs. Viola Thorn Dodds, our co-worker, in the 28th year of her age. Mrs. Dodds had long been a faithful follower of Christ, uniting with the church in her fifteenth year. We desire to bear testimony to her Christian character, patience and resignation under most severe suffering. By her fathful Christian life she endeared herself to all who knew her.

We extend our sympathy to the bereaved ones, pointing them to the loving Saviour whom she loved and served.

As a society let us take for our motto, Mark 13:35-37.

COM

Miss Elizabeth Reed.

The Women's Missionary Society of the United Presbyterian church, of Greenwich, N.Y., offer this tribute of love and respect to the memory of Miss Elizabeth Reid, who was called home, March 20, 1902.

Although quiet and unassuming she was ever ready for her share of labor and faithful in its performance. She was deeply interested in the work for the Master and will be sadly missed in all our church work.

We extend hearty sympathy to her family and commend them to the loving Saviour whom she served and with whom she now abides.

MRS. IDA LINENDALL,
MRS. A. N. MORRIS, } COM.
MRS. J. J. HENDERSON.

Miss Tillie J. Logan.

The Women's Missionary Society of Murrysville, Pa. offer this tribute of love to the memory of Miss Tillie J. Logan, who passed away February 6th, 902.

We desire to bear testimony to her Christian character, patience and resignation under most severe suffering. While our hearts are made sad we bow in humble submission to the will of Him who makes no mistakes.

In her death we lost a humble, quiet worker, who was always willing to do what she could. Her work on earth is ended, but the influence of her beautiful Christian life remains. May we be admonished to be more faithful and earnest in our service.

To the sorrowing ones we extend our heartfelt sympathy and commend them to the divine love of Him who said, "Blessed are the dead who die in the Lord."

SARA MCCALE,
ANNA B. TALLANT. } COM.

Mrs. Eliza Harper—Mrs. Wilson White.

A tribute of respect from the Women's Missionary Society of 2nd New Concord, Ohio.

WHEREAS, The Lord has called home to himself two of our members, Mrs. Eliza Harper and Mrs. Wilson White, therefore

Resolved, 1st, That while we mourn our loss we bow submissively to the Heavenly Father's will.

2d, That we testify to the excellence and faithfulness of these two mothers in Israel; to their quiet and noble Christian example; to their many deeds of benevolence and hospitality; to their fitness for a better world and to the peace and confidence they displayed in their last sickness.

3d, That we extend our sympathy to the families and especially to the husbands in their loneliness.

4th, That a copy of these resolutions be sent to the bereaved husbands recorded in our minutes, and published in the Women's Missionary Magazine. COM.

(The following matter was received too late to go at its proper place in the body of the Magazine and is herewith inserted as an Appendix.)

Our Thank-Offerings.

Read by Mrs. D. W. Berry at Allegheny Presbyterial.

Our little blessing-boxes, containing so much of gratitude, devotion, and even sacrifice, have been opened; and at this, our ingathering-time, we come to lay our gifts at our Master's feet. As we de so, let us be watchful that our thoughts are not of self, nor of the gold and silver we bear in our hands, but rather may our desire be toward our Heavenly Father, He who not only bestowed the blessings for which we are thankful and the gifts we are now returning to Him, but also breathed into our hearts that blessed experience that finds expression in the "act of giving." Let our united prayer be that as Christian women we may "*abound* in this grace also." The unregenerate heart is not in harmony with God, but always at enmity with Him; self-advancement, self-interest, is the goal of his life; he desires not the service that is prompted by love and devotion, and that which necessitates sacrifice is not pleasing to Him. Can such a heart even conceive, much less desire, the giving of gifts to his Creator and Saviour? No, never! Not until the hard and stony heart has been changed, through faith, for the new one in which Christ dwells, can there be a development of the grace of giving. And this is not of ourselves; it is a gift of God.

Early in the life of a Christian, proof of his new birth is found in the budding forth of those graces which come only upon the branches that are a part of the True Vine. Yet in how many lives is there good reason to call forth from the Master the words He spoke to the fig-tree by the way-side. We have life; yes, enough to put forth a few leaves. They may be those of attendance upon God's house, or of a pure life, but where are the blossoms that precede the fruit? We may have life, and yet not have attained that luxuriant fruit-bearing growth that is possible. Surely many of us are like the Ephesians during Paul's time—we have faith and utterance and earnestness and knowledge, but does this make our circle of spiritual attainments complete? No; there is another sector: we must abound in the grace of liberality also. Paul speaks of this as a *grace*, and as such can only be attained by prayer and supplication. We may be well informed concerning the great need in both the Home and Foreign mission fields; we may hear the cry of our degraded sisters in heathen darkness; we may even listen to conscience telling us that it is our *duty* to give to this work, and yet not experience in our hearts one beat of the *grace* of giving. As a grace it must be sought from the Great Source of all grace and power. That there is a willingness on God's part to bestow "this grace also," we cannot question. He, whose desire and prayer was that His followers should be perfect, even as He was perfect—that in their lives they should abound in every good word and work, is waiting for the suppliant's desire. Lovingly does He say, "I would that ye would come unto Me."

That this grace does not abound in the life of all Christians, we cannot deny. Proofs of this we see in the unheeded, unanswered cry for the bread and water of life of the millions of India and Africa and China; in the sad face and heavy heart of the faithful workers in those fields, as they are compelled to say to the eager seekers for eternal life, "Go back, go back, our supporters at home say we must retrench.'

My dear friends, would all these things be, if in every one who professes to be a son or daughter of the King there abounded the grace of liberality? God withholds because we do not ask, and thus we grieve Him, and rob ourselves of a blessing. As we listen to the supplications of God's people, how seldom do we hear a prayer for the grace of giving. We ask for love and patience, for gentleness and meekness, for the spirit of forgiveness and endurance, but how seldom do we seek for the grace of liberality! When in our closets, let us earnestly

pray for all the graces we see so beautifully portrayed in the life of our Saviour, and let us not fail to see among these the grace of giving.

"I gave My life for thee,
My precious blood I shed,
That thou migh'st ransomed be,
And quickened from the dead.
I gave My life for thee;
What hast thou given for Me?

And I have brought to thee,
Down from My home above,
Salvation full and free.
My pardon and My love.
Great gifts I brought to thee;
What hast thou brought to Me?

Oh, let thy life be given,
Thy years for Him be spent,
World-fetters all be riven,
And joy with suffering blent;
I gave Myself for thee:
Give thou *thyself* to Me!"

Board of Directors.

(Delayed Report.)

The regular monthly and semi-monthly meetings of the Board were held. The usual devotional service was observed at all these meetings.

NOVEMBER 5TH, 1901.

Home secretary reported letters received from Rev. Edwin McClintock, of Detroit; Miss Stewart, of Tacoma, and Mrs. Martin, of Bloomington, Ind. Field Matron, Miss Montgomery, of Warm Springs, had ridden 140 miles during the month and made 70 calls. Miss Crothers, of Spokane, had made 120 calls.

Reports received from Miss Wishart, Good Hope mission and Pittsburg Italian mission.

The principal correspondence of Parsonage secretary during the month was in arranging loans.

Miss Caughey, chairman of Literature committee, gave her report, which was approved.

Foreign secretary reported considerable correspondence with several young ladies who in the near future expect to go as missionaries. Mrs. E. M. Hill was elected assistant foreign secretary.

Freedmen's secretary received reports from Knoxville, Bristol and Cleveland, Tennessee, Prairie, Alabama, farm; Chase City, Bluestone, Athens and Norfolk.

NOVEMBER 19TH, 1901.

Literature secretary reported 1085 leaflets sold and 330 distributed free.

Mrs. Mary Clokey Porter reported having received $75 from Mrs. G. H. Edie, of Shushan, N. Y., to be applied in furnishing a room in the Home for Children of Missionaries at New Wilmington.

Receipts for October, $6647.32; disbursed, $6428.86.

Foreign secretary reported correspondence with Board of Foreign Missions regarding loan for the girls' school building at Benha, Egypt. Several letters from foreign field received and answered. The names of Miss Narcissa Ball and Miss Marion Paden were recommended for appointment.

Parsonage secretary reported several applications for new loans, which received favorable consideration.

Junior secretary reported two new societies—Commerce, Michigan and Majors, Nebraska.

Home secretary read letters from several worthy persons asking for assistance, which was given.

DECEMBER 3D, 1901.

Foreign secretary reported that Dr. Maria White will sail December 18th for India. Misses Thompson and McDowell had encountered severe storm on their voyage back to the field of labor. Miss Martin, of Sialkot, wrote that they have enlarged the school building; 120 girls in attendance.

Parsonage secretary gave a report of the transactions in her department. As this deals with notes, mortgages and the partial accounts as given each month they cannot be given here.

Mrs. E. M. Hill and Mrs. Mary Clokey Porter were appointed delegates to the Fifth Interdenominational Conference of Women's Boards of Foreign Missions, to be held in Toronto, Canada, February 25-26.

Home secretary reported having received

the usual monthly reports from the women home missionaries.

Freedmen's secretary reported from the various stations. Treasurer was instructed to send $25 to Norfolk for repairs in the cooking department.

Junior secretary sent out during November 800 envelopes for special work. Several letters written giving instructions how to organize Junior societies.

Secretaries of the different departments very busy preparing the leaflets for publication.

Treasurer reported November receipts, $3490.96; disbursments, $15974.97.

JANUARY 7TH, 1902.

The first meeting of the New Year was a sad one owing to the sudden death of our friend and co-worker, Dr. C. J. Vincent.

After the usual devotional exercises the Foreign secretary's report was given by the Assistant Foreign secretary, which included several letters of interest relating to her department.

Parsonage secretary absent on account of sickness in her family. Sent her report. Action on requests for several loans was deferred until next meeting.

Receipts for December, $2,900.72; disbursed, $6,156.92.

Junior secretary reported two new societies—West Chester, Iowa, 10 members; Argyle, N. Y., fifteen members. 717 special envelopes sent out.

Thank-offering secretary to follow her her usual custom in sending letters to the Presidents of the missionary societies relating to the Thank-offering.

Home secretary gave repart of work in her department.

JANUARY 21ST, 1902

Foreign secretary being absent on account of illness, assistant secretary, Mrs. E. M. Hill, gave report.

Home secretary received reports from Mrs. Marlin, Bloomington; Y. J. Scott, Italian mission, Pittsburg; Miss Carrie Reed, of same mission; Miss Carothers, Spokane; W. W. Gordon, Warm Springs, and Rev. McClintock, Detroit. Miss Montgomery, Warm Springs, wrote giving an account of the great pleasure the Christmas tree gave the Indians.

Parsonage secretary presented requests from the three congregations for loans, which were favorably considered.

Literature secretary reported bids for printing department leaflets.

Mrs. W. R. Wilson was elected Freedmen's secretary pro-tem.

FEBRUARY 4TH, 1902.

Home secretary reported letters from Miss Crothers, Spokane, her time of service there ending January 15; from Good Hope Mission, Miss Alice Marlin and Rev. W. W. Gordon.

Assistant Foreign secretary reported letters of inquiry on different subjects connected with foreign work, which had been answered.

Freedmen's secretary had received reports from Knoxville, Millers Ferry, Camden, Canton Bend, Prairie, Norfolk, Bristol, and the Girls Industrial Home, Chase City.

Treasurer absent on account of sickness; no report.

Railroad secretary made short report showing she is taking preliminary steps to arrange for the Convention of May, 1902.

Business manager of Junior Magazine reported a very busy month.

Thank-offering secretary reported orders coming in for Thank-offering supplies.

FEBRUARY 18TH, 1902.

Junior secretary gave her monthly report.

Parsonage secretary reported correspondence in regard to papers and securities covering parsonage loans that have received favorable consideration.

Financial report of treasurer of Home for missionaries' children received and approved.

Freedmen's secretary gave reports from Bluestone, Chase City, Camden and Prairie. J. L. Cook, Henderson, reported 873 pupils in day school; night school also very large.

Quarterly report of MAGAZINE Committee read and approved.

Assistant Foreign secretary reported letters from Rev. Krudenier; also one from Miss Martin. Work on school building at Sialkot almost finished.

Mrs. J. B. Hill, of third church, Pitts-

burg, was elected to fill vacancy on the board caused by the death of Dr. C. J. Vincent.

MARCH 4TH, 1902.

Foreign secretary reported letters from several young ladies desirous of appointment to the foreign field. These applications were referred to the comittee on new missionaries.

Home secretary had received reports from Miss Montgomery, of Warm Springs, and from Italian and Good Hope mission, Pittsburg.

Railroad secretary reported usual reduction in rates granted to persons attending the Convention in Xenia, May 13–16, 1902.

Freedmen's secretary gave the usual report from Southern field. There has been suffering this winter from lack of food and clothing.

Parsonage secretary gave report indicating she was keeping in touch with her work.

Receipts for February, $717.74; disbursed, $923.81.

MARCH 13TH, 1902.

Special meeting to hear report of delegates to the Fifth Conference of Women'e Boards of Foreign Missions in the United States and Canada. A full report was given of the entire session with some practical suggestions.

MARCH 18IH, 1902.

Parsonage secretary gave quite a lengthy report from a number of congregations who had received loans and the satisfactory adjustment of these loans.

Freedmen's secretary gave report from sewing departments at Athens and Henderson. Mrs. W. R. Wilson was elected permanent secretary of the Freedmen's department.

Literature secretary gave report. Her department is in a flourishing condition.

Foreign secretary reported numerous letters from missionaries in the field.

Mrs. G. W. MacDonald was added to Finance committee to take the place of Dr. C. Jane Vincent.

Report from Home for children of missionaries at New Wilmington indicated that everything there was satisfactory.

Report of committee appointed to meet with Board of Church Extension received and accepted.

MRS. R. S. SMITH, Sec'y.

APRIL 1st AND 15th, 1902.

Both meetings were opened with devotional exercises.

Home secretary, Mrs. H. C. Campbell, received report from Mrs. Marlin, Bloomington, Ind., that 80 visits had been made during the month; from Miss Wishart, Good Hope mission, Pittsburg, that 11 members had been received into the church, 4 of whom are heads of families; and from Mr. Fortunatti of the Italian mission, Pittsburg. Letters received from Mr. Gordon, of the Warm Springs Indian mission, and several in regard to ministerial relief. Miss Montgomery, Indian mission, had made 80 visits, which required 60 miles of traveling.

Foreign secretary, Mrs. Wm. J. Reid, reported letters received from Dr. White; from Dr. Martin, Bhera, India, asking to have a ward with six beds attached to the hospital, which request was granted; from Dr. Lawrence in regard to work in Tanta hospital; from Rev. Kruidener, Benha, Egypt; from Miss Buchanan, Luxor, and from Miss Finney, Monsourah, who said that several new missionaries are wanted. The applications of four young women have been approved and they are expected to go out the coming year.

A cable from Dr. Martin to Dr. Barr received, as follows: "Dr. Johnson dead. Send another." On receipt of this the Board took a recess, which was spent in prayer. Dr. Johnson was the first medical missionary sent by the Women's General Missionary Society, and the first missionary in our employ to die at her post.

Freedmen's secretary, Mrs. W. R. Wilson, received reports from the domestic science department of Norfolk, Knoxville and Miller's Ferry, and financial report from farm at Prairie, Ala. Statements received from sewing department at Norfolk, Knoxville, Miller's Ferry, Canton Bend, Athens, Chase City, Prairie, Henderson, Bristol, Cleveland, Bluestone. Henderson reports 960 in Sabbath-school.

Church Extension and Parsonage secretary, Mrs. G. W. McDonald, reported parsonage at Tacoma, Wash., begun; at Canon City, Colo., contract let and work begun.

Junior secretary, Mrs. N. W. Stevenson, reported two new missionary societies and one Little Light Bearers circle. 47 letters written during the month.

Literature secrety, Miss Elizabeth Caughey, reported leaflets sold in March, 1396; sent free, 222.

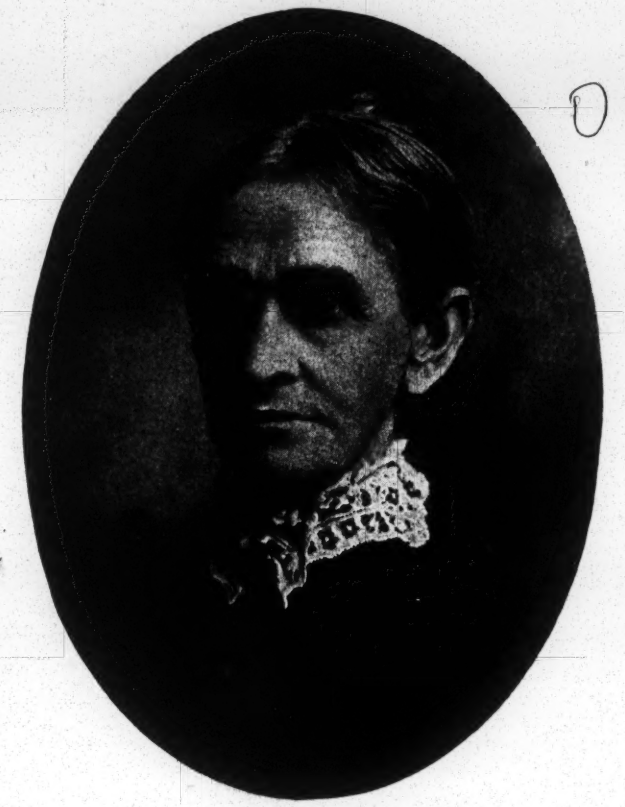
Treasurer, Miss E. J. Sloan, reported March receipts, $6981.77; disbursed, 110397.98.

Finance committee's report was submitted and approved.

Thank-offering secretary, Mrs. J. J. Porter, reported a large sale of responsive services and Junior recitations.

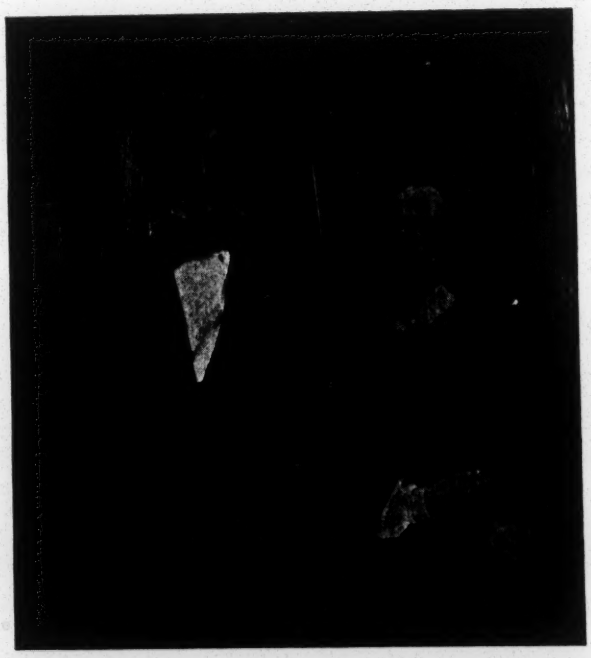
A report of the Magazine Committee was read and approved.

CANNIE W. YOURD, Assistan Sec.



MRS. THOMAS MCCAGUE.

DR. SOPHIE E. JOHNSON.



DR. AND MRS. MCCAGUE,
At the time of their connection with our Egyptian Mission.